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Methodist Worthies

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REV. WILLIAM COOKE D.D.

Thomas C. Jack, London & Edinburgh.

METHODIST WORTHIES.

CHARACTERISTIC SKETCHES

OF

METHODIST PREACHERS

OF THE

SEVERAL DENOMINATIONS,

WITH

Historical Sketch of each Connexion.

BY GEORGE JOHN STEVENSON, M.A.,

AUTHOR OF "MEMORIALS OF THE WESLEY FAMILY;" "THE METHODIST HYMN BOOK AND ITS ASSOCIATIONS," &c.

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REV. MARMADUKE MILLER.

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Very cordially yours
C. D. Ward.

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Ebenezer Evans Jenkins, M.A.

[*Born*, 1820: *Entered the Ministry*, 1845: *Still Living.*]

INDIA—or, as it was formerly called, Hindustan—has for three centuries been influenced by European commerce; but for more than two-thirds of that period the influence exerted was not much to the benefit of the native population in either their social, moral, or religious improvement. The missionary who has carried there the Gospel of Christ, and has exemplified the teaching of that Gospel in his life, has done more during the past sixty years to elevate the condition of the people, than was done in the previous two and a-half centuries, by what may be called the civilising power of commerce. Methodism has had her share in the triumphs of the Cross in that vast continent, though the results have been small when compared with the teeming millions of the natives who are heathen idolaters. The great heart of Dr. Coke led him to propose the first Methodist Missions in the far East, and the experiment cost him six thousand pounds of his own money, and his life was part of the price he paid to commence the work. He started for India in the winter of 1813, with six young missionaries; he died on the Indian Ocean before the vessel reached land, and his body rests in that Ocean till the morning of the resurrection. One of the six young men, James Lynch, began the first mission in India, going to Madras in 1817, at the invitation of a few pious Methodists who dwelt there, and who had conducted meetings for

prayer for their mutual edification. Mr. Lynch began a new era in the religious life of the populous heathen city of Madras. His statements of his own Christian experience, and the witness of the Spirit to his adoption as a child of God, caused the people who heard him preach to wonder, first at his boldness, then at his success. He remained and preached in that city long enough to see a handsome new chapel erected in Black Town for English services, which he left free from debt in 1824, when he returned to Ireland. The work thus began has been continued in Madras ever since, and has been extending to other parts of India, as missionaries and funds were available. The names of Hoole, Crowther, Roberts, Cryer, Jenkins, and Simpson are still remembered as men who have left their mark on both the native and European population there. The worshippers in the Methodist church at Black Town, aided by the exertions of the missionaries, secured the erection of a chapel at Madras North for the Tamil native society, and another chapel at Madras South, at Royapettah, three miles from Black Town, where the Wesleyan Mission concentrates its principal labours. To that place we must proceed to locate the subject of this sketch.

Ebenezer Evans Jenkins, brother of David James Jenkins, M.P. for Falmouth, and uncle of E. Jenkins, author of "Ginx's Baby," "The Devil's Chain," and other works, was born at Exeter, 10th May, 1820, and was educated at Mr. Gould's Grammar School, Exeter, where, by diligence and perseverance, he laid the foundation of that knowledge which has enabled him to pursue a most honourable career in literature. Although his progress in learning justified his being sent out into the ministry without what is known as a theological training, yet the careful manner in which he has cultivated his own mind, and used every opportunity for increasing his knowledge, shows what can be done in that department without the useful facilities afforded by theological training institutions. At the age of fifteen years, he gave his heart to God, and set himself diligently to the use of the means of grace in the Methodist society, of which he early became a member. There are still living in London some who remember his first efforts made as a local preacher in Devonshire forty years ago. His successful labours in that service led the Rev. Henry Castle, the superintendent minister in the Teignmouth circuit,

where Mr. Jenkins then resided, to recommend him for the itinerant ministry. He passed a successful examination before the May District Meeting at Taunton, in 1845, and was accepted in the August following as a minister on probation, and appointed to Madras, in India. He was ordained, with four other missionaries, in the Methodist Chapel, Spital-fields, on 31st October, and sailed in the *Tigris* for Ceylon, with Messrs. Wallace and Williams. He had a hearty welcome from his brethren, who were most glad of help; for in the Madras Presidency, with its 71,135 villages, and 81,814,600 population, Methodism was represented by only thirteen missionaries and seven assistants. A stranger in a strange land, with such surroundings, found discouragements enough; but he had gone out with the intention to succeed, and began his duties with the word SUCCESS before him, and though the process was slow he had his reward.

His first station was Manargoody, under the care of the late Rev. Thomas Cryer, a man revered in India and in England. After two years, in 1848, he was removed to Madras, and settled at Royapettah, from which place in January of that year he wrote to the Secretaries in London: "Our work among the native people is growing in interest, and I am not without hope of seeing a prosperous mission here." He then relates his experience of a visit to the people at their homes, carrying with him tracts, and getting the natives to read extracts to him; and adds: "In this delightful work of carrying the words of eternal life to the dwellings of the people I devote every Tuesday evening." In learning the Tamil language he found opportunity to instruct the native teacher, and in that way they were helpful to each other. Mr. Jenkins built his hopes of successful work on getting the young under instruction, and conveying religious truth to their minds, whilst learning to read both their own native language as well as English. To carry out this plan he established a school in Madras in 1851, which became a great power for good in many ways. In a letter he sent to London, dated 31st December, 1851, Mr. Jenkins said: "Our average attendance is still seventy-five boys; we might augment this figure, but for the extreme fickleness of the Hindu character. We have been more disposed to strengthen our hold upon the children we have, rather than give the school an imaginary

bulk; the parents have but little control over their families." When Mr. Jenkins delivered his masterly speech on India in Exeter Hall, at the Wesleyan Missionary Meeting, in May, 1864, he said of this Madras Institution: "The school which I commenced twelve years ago with three boys, now numbers 320, amongst whom are nearly one hundred Brahmins. We have a collegiate class connected with the Institution who are studying for their degree; these are studying trigonometry and chemistry; they read Shakespeare, Milton, and Bacon amongst English authors; and some of this class are members of the Methodist society and local preachers." He explained the process of their training, and the knowledge they gained enabled the young Brahmins and Hindus to resist and expose the threats of the priests, who try to intimidate them by their old heathen philosophy and legends. The young men turned out of the Methodist High School at Madras are taking in the country the foremost places as magistrates, engineers, surgeons, and persons employed on public works, who have learned religion with their other studies, and are now so many centres of religious as well as of intellectual and moral influence amongst the natives.

In May, 1854, Mr. Jenkins sent to London a most interesting account of the conversion of Somosoondram, a heathen Indian youth of high-caste, who had been two years in the Mission School. After much and severe opposition, he was baptised in April, 1854, but abandoned by his relatives; the missionaries had to provide for him.* Just at that period, the East India Company, giving up its former policy, issued instructions to the Indian Governments that all schools be supported by grants-in-aid from a public revenue, without any interference with the course of religious instruction. Even in Government Educational Schools, the oriental languages were to be taught without requiring the Hindu or Mohammedan religion to form any part of the instruction. That regulation opened to all the Christian agencies an opportunity for taking the education of India under their control. If Methodism could then have quadrupled her agencies,

* Somosoondram afterwards became a native minister; he not only proclaimed, but adorned the new faith into which he had struggled, and finished an excellent Christian career in 1877.

immense progress might have been made; but funds were wanting. The missionaries, however, took the fullest advantage of the facilities thus afforded, but without help that was hardly possible. Having spent ten years in India, Mr. Jenkins returned to England to plead for assistance, and in his wonderful speech in Exeter Hall, in May, 1856, before the Earl of Shaftesbury and about 4000 Methodists, he detailed the circumstances of their Missions in the four centres then occupied at Madras, Negapatam, Manargoody, and Trichinopoly. With these he was personally familiar, and described the painful results of working a mission with a very able man, and when he dies, leaving the place without a missionary for want of funds to send one. He dwelt at length on the desolation he witnessed at Manargoody, which he visited some time after the death of the Rev. Thomas Cryer. He spoke also of the feeling of unrest in India, which soon developed into that fearful mutiny, which, he observed, was raging in Bengal, not in the Madras Presidency, where missionary influence was penetrating the native mind.

Mr. Jenkins soon afterwards was again at his post in Madras, having been appointed the chairman of the Madras District, and superintendent of the Mission in that Presidency. These increased duties involved heavier responsibilities and unceasing occupation. He had the satisfaction of baptising a Hindu youth named Viziarangum, who, in the presence of a number of heathen natives and many English, was received into the Church in August, 1858, and joined the Methodist Mission. Several gratifying circumstances are on record to show the progress of the work Mr. Jenkins then had in hand. The natives raised a serious riot in Madras, on the occasion of the baptism of Viziarangum, and his renouncing idolatry; but the Governor in Council at Madras so decidedly punished the police, that the cause of Christianity was more helped than hindered by the riot. The native itinerant preachers belonging to the Mission were encouraged to carry on their work more openly, and more securely than before, and their own published journals are of the most encouraging character.

The most important step taken at that period is thus alluded to by the Rev. Peter Batchelor, who, writing from Negapatam in September, 1858, says: "Before this reaches you, the Proclamation of the Governor

General of India, announcing that the vast dominions of Hindostan have passed from the East India Company to the Government of Queen Victoria, will have been published; an event the results of which will doubtless be very great on the population of this land, and have an important bearing on missionary operations in future. In these there must be progress, and the signs indicate rapid progress." Another gratifying sign was, the soldiers in the army cheerfully and voluntarily continued to send subscriptions to the Missionary Society as an acknowledgment of their gratitude for the services held amongst them. Mr. Jenkins had the joy of knowing that the English residents entirely provided for the cost of the Methodist services carried on at Black Town, Madras, as early as 1862. Several missionaries and their wives, with an efficient schoolmistress, reinforced the Mission in January, 1859. In July of that year, Mr. Jenkins made a tour of inspection of the missions in the south of India, the report of which was published in the *Wesleyan Missionary Notices* for December—a document of much interest, as indicating the character of much of the work carried on by the superintendent of a large district in India. Mr. Jenkins published in India a volume of the Sermons he preached at Black Town; they were reprinted in England in 1866.

Towards the end of the year 1860, new openings presented themselves for schools and a chapel; one of these was at Sydapett, near Madras, where the whole female population were unable to read, and a missionary capable of teaching might in a year or two command the attendance of nearly all the children in the place. Just then, the Lieutenant-Governor of Bengal had made the concession, that Government instructors may teach the Bible out of school hours, but not within the walls of the school. In December of that year, Mr. Jenkins sent to England a report of the progress of the schools at Manargoody and Negapatam, which were flourishing; and in the former, since it had been placed under the care of an efficient teacher, several of the lads had renounced heathenism and embraced Christianity. On all those occasions the native heathen rage and threaten; but the quiet, earnest, godly lives of the converts were the best testimony in support of the work. In March, 1862, Mr. Jenkins, accompanied by Mr. George Fryar, spent a month in travelling over a newly-discovered district on

the banks of the Godavery River, a tract of country new to the missionary and his Bible, where the name of Jesus had yet to be pronounced for the first time. The whole district was open for the Gospel, with no Brahminical arm to frustrate its progress, and the people quickly responded to their call to hear the Gospel preached. That interesting discovery is described in the *Missionary Notices* for October, 1862. Such open fields were numerous in India, but to visit them was distressing, without having the means to send a missionary to cultivate them. To help in that direction, to seek for more generous support to the work in India, Mr. Jenkins returned to England. The educational work, especially at Madras, in connection with the High School he had founded there, most occupied his attention; and to free the Institution from debt, Mr. Jenkins visited Australia on his way home, where he spent nine months, and delivered lectures to large audiences, urging the claims of the work he had left, and receiving much financial assistance from the Methodists on that continent. On his arrival in London early in 1864, he had the opportunity of making a strong appeal for India at the Missionary Anniversary Meeting, in Exeter Hall, on which occasion he furnished the audience with a very comprehensive sketch of Wesleyan Missions in the Madras Presidency.

The ability which Mr. Jenkins had manifested in superintending a mission of so much importance for nearly ten years, amply justified the Conference of 1864, which he attended, in electing him by nomination a member of the Legal Hundred, and appointing him the superintendent of the Hackney circuit, in London. There he spent three years with much acceptance, and secured for himself a constantly extending reputation as a preacher. He found a new sphere, when, in 1867, he was appointed to the Brixton Hill circuit, which has the reputation of being one of the most prosperous and best supported in English Methodism. There the writer, as one of the officials in that circuit at that time, first made the acquaintance of Mr. Jenkins; and there Mr. Jenkins had to endure the great trial of the death of his wife. But the friends of that circuit did all that kindness, love, and sympathy could do to lessen the severity of the stroke. Two missionary speeches made by him at May anniversaries produced a deep impression on the entire Methodist Connexion; and to those he

added speeches in other parts of the Connexion, which had great influence on the public mind. He had taken a wider view of missionary operations than his experience in India had given him, and he began to manifest interest in the claims of China and Japan, which had been growing in urgency and importance upon his mind. In 1870, he was stationed at Southport, where he had a prosperous location for three years, and where his incisive and instructive discourses had large and appreciative audiences. His absence from the metropolis was much regretted, and in compliance with an urgent solicitation, he accepted an invitation to the Highbury circuit, and was made the superintendent. He had scarcely completed a two-years' residence there, when, as a member of the Foreign Missionary Committee, the claims of missions in the East were so impressively laid before him by his brethren, that he yielded to their request, and with the consent of the Conference of 1875, he undertook a tour of inspection of missions and lands in the *Orient*, during which he visited India, China, Japan, and other parts; and on his return to England he made striking and impressive representations of the openings for the Gospel in those distant lands. While off Japan, the steamer in which he was travelling ran into a ship laden with gunpowder. It happened to strike her on the stern, where the powder was not; had it struck her on the bow, all must have perished. Even as it was, twenty-four lives were lost, and sixty-six saved. He afterwards preached a sermon on the occasion of their deliverance, from the appropriate text, "Bless the Lord, O my soul, who redeemeth thy life from destruction." What he witnessed and learned during that tour, of the terrible consequences of the opium traffic, has made him ever since one of its most resolute opponents, and he has gladly accepted numerous invitations in London, since his return, to expose the evils and sufferings it entails on its deluded victims. He returned in the summer of 1876, but sent home most interesting letters describing his journeys, which are printed in the *Wesleyan Missionary Notices* of that year.

At the Conference of 1876, Mr. Jenkins was stationed at Westminster, giving the young teachers in training at the College there the advantage of "his clear, incisive intellect, and his crystallised style" in the sermons he preached before them. He remained there only one

year. Owing to the sudden and unexpected death, in May, 1877, of the Rev. George T. Perks, M.A., the Senior Secretary of the Missionary Society, Mr. Jenkins was nominated to fill the vacancy caused by that event, and was appointed at the ensuing Conference. At the same Conference, held at Bristol, Mr. Jenkins delivered the Seventh Annual Fernley Lecture, on 24th July, which was afterwards published, with the title, "Modern Atheism: Its Position and Promise." In that lecture he shows conclusively that the current speculations of sceptical scientists are, to all intents and purposes, atheism thinly disguised.

"He brings modern atheism face to face with ancient theism; he examines the literature of the East 3500 years ago, to show that the delusive teaching of to-day is only the repetition of that in the long, long past; explains the relation of Buddhism to the early faiths; exposes the tendency of atheism to immorality; and demonstrates that his line of argument is peculiarly that of an Indian missionary, who has had experience with the most subtle and refined casuistry. His style is clear, flashing, cutting; his language felicitous in its simplicity; his tone tranquil and polite, with a mildness and urbanity which wears the air of placid irony."

In the Wesleyan Foreign Mission House, Mr. Jenkins has found the sphere for which he was best adapted, his heart being in that work; and with his extended and varied experience as a working missionary in all the departments of the service, from the youthful novitiate to the experienced superintendent, and subsequently general inspector, the work in his hands has found a congenial and willing helper, and the men at work in the field are assured that in him, as well as in Mr. Kilner and Mr. Arthur, they have sympathising friends. On the platform, in many parts of England, he has shown his extended and varied knowledge of the entire field covered by Missions, not only those belonging to Methodism, but those of other churches with which they work in harmony.

In July, 1880, Mr. Jenkins was elected to the highest office in Methodism, that of President of the Conference, he receiving 281 votes, which was a large representation, Mr. Garrett, the next below, having 54 votes. During the years he had spent in India, he had been the subject of nearly all the varieties of disease which flesh is heir to, and his election to the arduous duties of the Presidency, many feared would prove too heavy a strain for him. He undertook the responsibility, trusting in God. His opening address indicated points of danger in

the Methodism of to-day, and points of safety and strength; it was original, suggestive, thoughtful and cheering. He performed the duties of his office with great satisfaction. One new feature he introduced —namely, he issued a New Year's Address to the young people of Methodism, those in the families, schools, and congregations; and, for its length, it was one of the most appreciated documents his pen has written. That letter, or address, commanded very extensive and careful study, and did much good. He followed it up in a very practical manner by gathering several hundreds of the young men, and then of the young women, of Methodism in London, at the Cannon Street Hotel, and after tea and conversation, pointed out, in a few addresses by friends, various forms of usefulness in which every one might have something to do for God and for Methodism, carrying out the old Methodist motto, "Every one at work, and always employed." He inaugurated a movement by those meetings, which has been repeated with advantage to the young people several times in London, and in other large centres since. At the Annual Missionary Breakfast Meeting, held in May, 1880, he made an excellent speech on missionary topics; and again at the Missionary Meeting, in 1881, he spoke at length in moving the first resolution, and preached one of the official sermons in the Centenary Hall, London. At the close of his official year, he had the thanks of his brethren for the efficient services he had rendered, and retired from the onerous duties with health less impaired than had been that of several who had preceded him in that position. Shortly afterwards, he collected and published, in one volume, the Official Sermons he preached before the Conference, his Addresses, and the Charge he delivered to the newly-ordained young ministers in 1881; the title is "Addresses and Sermons, by Ebenezer E. Jenkins, M.A." The volume exhibits his "clear, keen, sinewy, trenchant, yet withal genial and kindly intellect," and will survive as an enduring example of the dignified simplicity and earnest practical character of his ministrations.

Mr. Jenkins was a member of the great Ecumenical Conference of Methodism, held in City Road Chapel in September, immediately following after the close of his Presidency. At the first morning service the Liturgy of the Prayer-Book was used, and by an oversight, it is thought, there was no mention made in the prayers of the President

of America, who was in dying circumstances. There were two hundred American representatives at the Conference, and at the close of the service they met and drew up, and about seventy of them signed, a request in fifteen minutes, that President Garfield be prayed for. The document was entrusted to the writer of this sketch, who, knowing Mr. Jenkins was to lead the afternoon devotions, showed him the document. That was enough; there was a brief pause in his extempore prayer, then came an earnest petition for the suffering President of America, which elicited such an outburst of "Amen" as was perhaps never before heard in any Methodist church or chapel. That petition secured the affectionate regard of all the Americans; they remember Mr. Jenkins, and talk of him with pleasure.

As an eminent preacher and a distinguished missionary, it was the most natural thing to happen that Mr. Jenkins should plead on behalf of other missionary institutions as well as that to which he belonged. He preached the Official Sermon before the London Missionary Society, in the City Temple, 9th May, 1883, and by request published the sermon, which has the title, "To Whom shall We go?" The editor of the *Wesleyan Methodist Magazine* describes it as—

"The ripest production of the author's intellect and heart; marked alike by clearness and precision of thought and language, penetration combined with sensitiveness, and strength of conviction and firmness of faith, conjoined with moderation, candour, and sobriety. It is a seasonable appeal to the Church when it happens to be surrounded by an unstable mode of thought regarding Christ. It shows that the question of a future religion for the world must be the Christian Faith; and exposes the inefficiency of a no-faith philosophy."

In October, 1884, Mr. Jenkins, by appointment of the Conference, commenced a ten months' missionary journey to China, Japan, and India.

Thomas M'Cullagh.

[*Born*, 1822 : *Entered the Ministry*, 1845 : *Still Living.*]

AFFECTION and loyalty are marked characteristics of the Methodist people. A man or woman coming from any part of the United Kingdom with a society ticket, and presenting themselves with that token of brotherhood, would find a cordial welcome amongst Methodists in any part of the country; and thousands of the most happy friendships have been commenced between individuals and families, with no other introduction than a genuine society ticket. Scotchmen coming to London, Irishmen going to Scotland, Englishmen visiting Wales, or even any foreign country where there was a Methodist society and a minister, have found a friendly greeting and a helping hand when they have presented their ticket of membership in the Methodist Society. During a quarter of a century from the origin of Methodism, there was a want of uniformity in those emblems; one form of ticket was issued in Bristol for the West of England; another form, supplied from London, was used in the Midland and South district; and Newcastle provided for the Northern societies. Mr. Wesley, by his itinerating continually, saw the difficulty arising from diversity in that particular, and from February, 1766, he supplied all the societies in Great Britain with one uniform ticket every quarter. With that simple talisman, the membership of the societies has been to a large extent kept pure, and as their distribution has from the first been entrusted to the

itinerant minister, who is expected to deliver the same to the member whose name it bears, at the quarterly pastoral visitation of the classes, the brotherhood has been kept pure, and fraud and deception prevented. The subject of the present sketch is a remarkable instance of the advantage of carrying a Methodist society ticket. When he came a stranger from Ireland, in his youth, amongst the Yorkshire Methodists he found a ready and joyous welcome; and, though it is forty years since he appeared an Irish stripling at Skipton, and previously unknown, his memory is cherished. Having become a Methodist preacher, and President of the Conference, during his year of office he remembered his English reception, and in response to an urgent invitation, and in fulfilment of a promise to visit Skipton during his Presidential year, went there on Thursday, 24th April, 1884. He preached in the afternoon, from "Ye have heard of the patience of Job," James v. 11. In the evening a public meeting was held, Mr. M'Cullagh being the principal speaker. He gave some very interesting reminiscences, and said that it was forty years since he was proposed for the ministry from Skipton, so that there would only be a few present who knew his face now. These he named. He arrived in Skipton, between the age of nineteen and twenty, from the Green Isle, going to Embsay on Government business in connection with the survey of this country. He did not allow two days to pass before he sought out the superintendent minister, and gave him the note of removal he had brought over with him from Ireland. That note said he was "an accredited exhorter, and has even preached." He described in humorous terms how, soon afterwards, a gentleman invited him to preach the school sermons at Embsay, a little village. Expecting that he would have to preach to a few persons in somebody's kitchen, as he had done in Ireland, he was filled with trepidation when he found there was a chapel, and that the other places of worship in the village had given up their services "to hear the young Irishman." The place was so full he could scarcely reach the pulpit. That was the first time he had ever preached in a chapel or from a pulpit. But the years he spent in Skipton were happy ones, because the friends were so kind. He had the pleasure that day of being the guest of the son of his host on that inaugural, awful day he had at Embsay. Those were the old coaching

days, and the President described going to Huddersfield to be examined for the ministry. All these recollections were pleasant to him, and he felt as though he was returning from a Babylonian captivity.

Thomas M'Cullagh was born at New Inn, County of Galway, Ireland, 17th February, 1822. His father, Mr. Alexander M'Cullagh, belonged to a family of Scotch descent, which had settled in the neighbourhood of Woodlawn, and retained his ancestral Protestantism amongst a Roman Catholic population. His mother's maiden name was Rochfort; she was connected with some of the old families residing in the locality, of Anglo-Norman descent. Whilst Thomas was an infant, the family property at New Inn was disposed of, and they went to reside at Loughnavagh, a district of about a dozen scattered dwellings, but now as lonely as "Goldsmith's Deserted Village." The parish church was some miles distant, and the clergyman, who was notoriously worldly and unspiritual, utterly neglected the religious interests of the few Protestant parishioners. His lack of service was in part compensated for by the godly zeal of the family of Mr. John Trench, a relative of Lord Ashdown, and who, at that time, occupied Woodlawn, his lordship's Irish seat. A Sunday school was established in the mansion, taught by the members of the family, under the guidance of Mrs. Trench, a lady of piety, intelligence, and energy, the daughter of the learned Dr. Currie, of Liverpool, the biographer of Robert Burns. Thomas M'Cullagh and his sisters were scholars in that Sunday school, and they had for teachers first a daughter of Mrs. Trench, then a son, a military officer, who subsequently entered into holy orders. Thomas was educated, first in a good school near Woodlawn, established under the patronage of Lord Ashdown. Some years afterwards, whilst receiving a more advanced education in a superior school at Athlone, he one day had quite an accidental interview, as it then seemed to him, with a lieutenant of the Royal Engineers, which resulted in suddenly altering the course and prospects of his life. That officer, discovering that the boy was quite an expert in Euclid, and in other branches of knowledge, voluntarily offered him a post in the Ordnance Survey of a division of which he was in charge. After a short probation, he was admitted on the staff of civil assistants.

About the close of 1839, while residing at Kilkenny, he was induced

by a new acquaintance, a zealous Methodist, to accompany him to a Methodist chapel, where he heard sermons by the Rev. Robert Huston, whose tender and persuasive appeals led him to seek salvation. He joined the Methodist society, meeting in the class of Thomas Little, and while spending an evening with Mr. Huston and others, at Mr. Little's house, during prayer and conversation, by simply trusting on the merits of Christ, he found pardon and peace. He was then in his eighteenth year. He at once joined the Sunday school, took part in prayer-meetings, and did what work he could in the cause of God. Soon afterwards he was removed to Mallow, County Cork, and uniting himself with the Methodists there, was appointed an exhorter, a work in which he found liberty; so he ventured to take a text, and preached his first sermon in a private house at Ballyclough, a few miles from Mallow. Returning from another village at which he preached, he and a companion missed their way, found themselves at midnight in a wild region called Knockawaddra, and were thankful to find shelter in the cottage of a poor widow, with the company of her cow.

The survey in that district being finished, in 1841, Thomas M'Cullagh was transferred to the English Survey,—with another young man, named John Tyndall, now widely known as Professor Tyndall, F.R.S.,—and took with him his note of removal, and society ticket, to Skipton, Yorkshire. That document conveyed the information that the young man was not only a Methodist, but he had "even preached." His services in that department were soon in request, and he began by preaching the anniversary sermons at Embsay, a village two miles from Skipton. There he preached his first sermon from a pulpit and in a chapel, to a crowded congregation, for the other places of worship were closed that the people might hear the "stranger from Ireland." He continued to preach with acceptance, whilst occupied daily with his duties in the Ordnance Survey. In 1844, without offering himself as a candidate for the ministry, he was examined before the District Meeting at Huddersfield, by the Rev. John Rigg, father of the Rev. Dr. J. H. Rigg. At the July Examination, held in London, he was associated with fifty-six other candidates, amongst whom were Samuel Coley, John D. Geden, John W. Greeves, Josiah Pearson, B. Hellier, John Walton, and William Morley Punshon. He was accepted by

the Conference, and placed on the President's List of Reserve, to be called out in case of vacancies occurring. About November, he went with the Survey Office to Wakefield, where for nine months he enjoyed the ministry and friendship of the Rev. George Browne Macdonald.

By the Conference of 1845, he was appointed to his first circuit as an itinerant preacher, his location being at Workington, which then comprised Cockermouth and Maryport. His young acquaintance, Punshon, was stationed at Whitehaven, the adjoining circuit. The two young ministers then formed a friendship ardent and life-long. Residing so near to each other, they were often companions; they were together when Mr. Punshon delivered his first missionary speech at a small sea-port village, which was a rush of brilliant thoughts and burning words, —a perfect whirlwind of eloquence,—which took the breath out of the humble villagers, but was natural to him. They were together at the first district meeting they attended, and lodged together at a village two miles from Carlisle; and young though they were and fresh, they could not wake quite in time to preach at five o'clock on two successive May mornings, and they had both to run the two miles one morning to save themselves from admonition. Punshon preached that morning, but the sermon lost none of its power because of the run; it was the admiration of all who heard it. Passing successfully through that ordeal, they were together on a visit to Keswick to speak at a tea-meeting, and took the opportunity to see as much of the Lake District as their time permitted. To young M'Cullagh it was a source of exquisite delight to visit that lovely and romantic district in company with the younger Punshon, whose poetical susceptibilities and tastes were in harmony with the scenery, and who, in other respects, was a genial and charming companion. The residence of Southey, at Greta Hall, and of Wordsworth, at Rydal Mount, were sources of admiration, and both aroused feelings of hallowed pleasure. Two years later they were together again at a charming Cumbrian spa, between Carlisle and Hexham, when Punshon delighted M'Cullagh with an account of his sailing across Loch Katrine, reading the "Lady of the Lake" all the time to intensify his enjoyment. At Lodore a cannon was fired off that they might hear the echoes of the report across the mountains; and whilst listening to the reverberations, three tourists were attracted to

the spot, young Wesleyan ministers,—Brice, Willan, and S. Romilly Hall,—who, addressing Punshon, whom they saw paying the man with the cannon, said, "We are glad we got here in time to hear your great gun!" The real "great gun" fired off that evening a right eloquent volley in the Keswick Chapel,—such a speech, that two of the preachers who heard it, Robert Haworth and Thomas M'Cullagh, were kept awake all that night, discoursing on the wonderful address they had heard from the young orator of twenty-two. The enjoyment of Mr. Hall was enhanced by the fact that, some eight years before, young Punshon had attended his ministry in Hull, under which he had been converted. Theirs was together a happy meeting that evening.

Mr. M'Cullagh and Mr. Punshon were together again at the first Conference they attended, at Manchester, in 1849 (that memorable Conference when Messrs. Everett, Dunn, and Griffith were unjustly expelled). They lodged together at Mr. Oxley's, Stocks, Manchester; they sat together in the front pew of the gallery in Oldham Street Chapel; they were together when at that time they were received into full connexion, and were ordained to the full pastoral office. Punshon preached the Sunday after in Ebenezer Chapel, Stocks; his fame had reached the Conference at that early period, and many preachers went to hear him. Of the thirty-seven young ministers then ordained, half are gone to their reward in heaven. Punshon and M'Cullagh were both married soon after their ordination; and the summer of 1850, the two young ministers and their young wives took lodgings together at Tynemouth, and spent their first summer holiday in married life in happy companionship, afterwards to take paths very divergent, and undertake responsibilities of considerable importance. During the two years Mr. M'Cullagh spent at Hexham, amongst his hearers was a youth named Joseph Parker, who has, in another religious community, raised himself to the highest eminence in that body. At that time neither of those two young men could foresee what was to be their position nearly forty years afterwards. Thomas M'Cullagh, in 1884, was President of the Wesleyan Conference, and Joseph Parker, at the same time, was Chairman of the Congregational Union of England and Wales.

In 1849, Mr. M'Cullagh married Isabella, daughter of Mr. Henry Hays, of Hexham (formerly of Ellwood House, Barrasford), and went

to the Shotley Bridge circuit, in which he remained three years. Hence he went for a similar period to Bishop Auckland. There the work of God so prospered, that additional help was obtained by securing the services of Peter M'Kenzie, who began his popular career as a preacher and lecturer in that circuit, at that time being employed as a hired local preacher. The six years following, Mr. M'Cullagh spent in the metropolis, three years in the Spitalfields circuit, with a residence at Poplar; and three years in the headquarters of Methodism in the City Road circuit. The Spitalfields circuit then comprised the greater part of the East of London, his colleagues being Charles Westlake, Robert Inglis, and Thomas Owen Keysell, all long since deceased; and he has since embalmed the happy memory of his beloved friend Keysell, in a biography that will long live and do good. In the City Road circuit he was associated with the Revs. John Lomas, Samuel Coley, William Jackson, and Edward Lightwood; the two former have entered into rest. During his residence at City Road, Mr. M'Cullagh was sent down to the Liverpool District, to make an appeal for funds to purchase the freehold of City Road Chapel and grounds, the lease of which was nearly expired, and the only way of saving the property for religious uses, was to purchase the freehold, which was offered on reasonable terms. Mr. Coley went to Manchester and Bolton on the same errand. Their appeals were very successful; they returned with considerable amounts in money, to the gratification of Mr. Lomas and the Trustees, who saw in that result a cheering sign of ultimate success. Mr. M'Cullagh, during his stay in that circuit, drew a plan of the property, and of the ground as it was with the old Foundry adjoining, extending his survey to the land all round the Foundry. That plan is now framed and preserved in the vestry, and serves to show the contiguity of the Foundry and City Road Chapel, the central homes of Methodism from its origin, and its headquarters in perpetuity.

Leaving the metropolis, where he had lived six happy years, Mr. M'Cullagh's next location was at Tiviotdale, Stockport, where he spent the three years which covered the period of the cotton famine. His labours for the relief of the then prevailing distress are still frequently referred to in Stockport. The six years following were passed in the town of Sheffield, three years each in the East and West circuits. On

removing to the Carver Street circuit, in 1867, he was appointed its superintendent, the first time he had held that responsibility. In 1870 he returned to London as superintendent of the Lambeth circuit, and before the close of the three years there, with the active co-operation of the Rev. William Arthur, M.A., he commenced the building of a new school and Wesleyan chapel in the High Street, Clapham. That has been one of the most successful of the new metropolitan chapels. In 1871, there was no Methodist service of any kind, not even so much as a society class, in that pleasant suburb, and now Clapham is the head of an important London circuit. Three sites presented themselves for the chapel, all fairly eligible ; but when Mr. Arthur saw a fourth, in the High Street, more costly, but more suitable, he asked no committee's permission, but promptly secured the ground ; and having done so, reported what he had done, and had sincere thanks for his courage and prompt action. That church occupies one of the best positions in that populous and attractive suburb, in which Mr. Arthur himself has long resided.

Again called to the provinces, Mr. M'Cullagh was appointed in 1873 to the Wesley circuit, in Liverpool, where he remained three years ; and following that location, he was next stationed at the Brunswick circuit in the same city—three years in each ; in all his circuits since his marriage he has remained three years, the longest period allowed by the Legal Deed of Methodism. In 1875, he was elected to the honour of admission into the Legal Hundred of Methodist Preachers, and at the same Conference he was appointed the Chairman of the Liverpool District, a position nearly similar to that of a rural dean in the Church of England. In 1879, he was removed to the Waltham Street circuit, in Hull, where he spent his usual three years, during the last two of which he was Chairman of the Hull District. At the Conference of 1882, his old friends in the Liverpool Wesley circuit invited him back to become again their superintending minister, after a six years' absence, the earliest period at which a preacher can return to a former circuit. There he at present remains. Judging from statistics, he has had, in most of his circuits, considerable, and in others great success. In many of them he has conducted Bible classes for young people, of the beneficial results of which abundant evidence exists in various localities. They have been the means of attracting and attaching

the young people to the religious home of their parents, and have further led many to become permanent members of the society. From the locations already specified, it will be seen how greatly Mr. M'Cullagh has endeared himself to the people amongst whom he has laboured. He has spent six years in Sheffield, nine years in London, and twelve years in Liverpool, and this under the itinerant system, which some so much complain of; but the complainants are not those who have continuous three years' appointments. In 1872, Mr. M'Cullagh gave his eldest son, Henry, to the ministry of Methodism; and, in 1876, he gave another son, C. Bernard M'Cullagh, to the same ministry; and who shall say that one of them shall not, like their father, reach the highest honours in the Methodist Connexion? At the Conference of 1883, Thomas M'Cullagh was elected (by 223 votes) to the Presidency, an honour which does not often fall to the lot of a minister who has all his life been in the itinerant work. During the past twenty years, four only of the Presidents have been wholly itinerants,—more than three-fourths of them have been Connexional officials; and the hard-working, "travelling preachers," were greatly pleased that the distinction was conferred on one of their number.

It is not only as a preacher that Mr. M'Cullagh has laboured. He is not unknown as an author, and has been an occasional contributor to periodical literature. A paper of his, printed in the *Wesleyan Magazine*, in 1858, entitled "Revolutions, English and French," led the editor, the Rev. W. L. Thornton, M.A., to request him to write regularly for that periodical a monthly "Glance at Public Occurrences." That service he continued to render some years after Mr. Thornton's death, during the editorship of the Rev. Benjamin Frankland, B.A. About the same period he contributed a very interesting article on "Wesley and Wellington," in giving an account of his tour in Ireland, as one of the Missionary Deputation to that country. He supplied to the same work an unfinished series of papers on "The Religion of the Poets," in which he included George Herbert, Edward Young, John Dryden, William Cowper, Robert Southey, and John Milton. In the latter he has vindicated "Paradise Lost" from the charge of Arianism. These indicate a considerable acquaintance with British poets and poetry. He also occasionally wrote, for the same work, "Notices of New Books," and

it is known that the article on the new "Methodist Hymn-Book," in the *London Quarterly Review*, is from his pen. Poetical pieces of his have appeared at intervals since he first began to preach; the first of them was printed in the *Leeds Intelligencer*. The two best known of his poetical productions are "Moses on Pisgah" and "Abel in Heaven." The former was printed in 1857 in the *Wesleyan Magazine*, and was reproduced in several periodicals on both sides of the Atlantic, and called forth high commendation from both the late Revs. Dr. James Hamilton and William M. Bunting. Both pieces were republished some years ago in "Lyra Hibernica Sacra," a goodly volume of poetry by authors of Irish birth, compiled by Dr. M'Thwaine, of Belfast. "The Death Kiss," lines on the death of the Princess Alice, was published in the *Methodist Recorder*, and copied into other journals. A copy was sent to the Queen, and her Majesty conveyed her gracious acknowledgments to the author through her secretary. The Hymn No. 12 in the "Methodist Sunday-School Hymn-Book," commencing, "Seraphs laud Thee, God the Father," was written by Mr. M'Cullagh, and the tune "Woodford," to which it is set, in the New Tune Book, was specially composed for it by his son, the Rev. Henry Hay M'Cullagh, B.A. His largest prose publication is "The Earnest Life: Memoirs of the Rev. Thomas Owen Keysell," 1864, which was well received by the reviewers, and passed through three editions rapidly. In 1875, he published a sweet little story, most tenderly told, "Freddie Cleminson: The Brief Story of a Blessed Life," a lovely and pious boy, who died very happy in his sixteenth year, at the Belfast College. The story has found admiring readers in England, Ireland, and America. His latest book is a neatly got up volume, "William Morley Punshon: Containing Memorial Sermon, and Personal Recollections of Dr. Punshon's Earlier Life and Ministry."

The Opening Address which Mr. M'Cullagh delivered on accepting the Presidency was marked by its clear and decided Protestant character, as well as by his equally strong attachment to Methodist doctrine and usage. He expressed his belief that the fraternity of Christian ministers forming that Conference was second to no ministerial brotherhood in Christendom. In ecclesiastical status, he believed that Methodism was as true a Church as any, with an origin more evidently providential than that of most Churches, and with a growth and

development in which the shaping hand of God was most conspicuous. He expressed his accord with the doctrines and creeds of the Church of England, and his fraternal and brotherly disposition towards the Congregational, the Presbyterian, and Baptist Churches of the land. He emphasised the old Methodist doctrines, but condemned the modern nomenclature by which those doctrines were represented by some of the theologians of the age. He also spoke of those who, however earnest in their efforts in copying Methodism, and working on their lines of action, had marred the copy by exaggeration and extravagance. He wisely counselled moderation, and the cultivation of a spirit of power and of a sound mind. In reviewing the death-roll of Ex-Presidents he had known, he spoke with touching tenderness of Dr. Punshon, "my earliest, most loving, and truest ministerial friend." He remembered the day of his ordination, when Thomas Jackson, Dr. Newton, Dr. Hannah, and Dr. Bunting laid their hands on his head, and gave him authority to preach the Gospel and administer the sacraments. He had travelled nearly forty years amongst Methodist preachers, but on no occasion had he come into collision with any one of them, and he had faith to believe that his official year would be marked with the same harmonious action, and be crowned with much prosperity. When the annual statistics of membership were gathered in May, 1884, after filling all vacancies caused by death, removals, emigration, and declension, the net increase reported was 3376 members. The President gave evidence of his strong Protestant principles, by taking a prominent part in the Luther, as well as in the Wycliffe commemorations. He wrote and published a letter in the Methodist newspapers in May, urging on every preacher in the Connexion to preach at least one sermon in defence of the Sabbath, and against those who are desiring to have public institutions opened on Sunday. He took a prominent part in the Wesleyan Missionary Anniversary by preaching and speaking; he was also the warm advocate in the City Road Chapel of the Metropolitan Chapel Building Fund; and on 7th June, in the same time-honoured sanctuary, he gave an able and interesting address on the occasion of the centenary observance of the Enrolment in Chancery by John Wesley of his Deed of Declaration, by which a legal status is secured for Methodism, and the Wesleyan Conference is defined and perpetuated.

Thomas Bowman Stephenson, B.A., LL.D.

[*Born*, 1839 : *Entered the Ministry*, 1860 : *Still Living.*]

DUTIES are ours; events are God's. Many are familiar with that saying, but few only realise its full force and meaning. God often calls, and would direct, but man too often disregards the call, and misses the right path. "To obey is better than sacrifice," said Samuel to Saul; and had Saul yielded full obedience to God's command, how different would have been his end! The voice of God, in the ordinary events of life, was often heard by John Wesley, who, recognising the voice as that of Providence, followed the indications it presented, and the Methodist Church, now spreading its benign influence in all lands, is the result. John Howard heard the cry of the prisoners; William Wilberforce heard the clanging of the chains of the slaves; both obeyed the call they heard, and provided relief, and now the world blesses their memory. In our own day, the cry of the outcast and neglected children in Lambeth was heard by a young Methodist preacher residing in that parish, in 1869. For many months he had been "going in and out amongst the wretchedness, vice, and crime that infest the notorious New Cut; and there he became acquainted with comedies and tragedies in real life, the sight and sound of which brought to quick maturity the dreams, and wishes, and vague purposes of many preceding years." The voice said—HELP! and a longing desire soon ripened into action, and the young philanthropist resolved to help

one of the most destitute and forlorn sons of humanity, and trust in God to open the way: that was the commencement of the Children's Home and Princess Alice Orphanage, founded by a Methodist preacher named Thomas Bowman Stephenson, when he was only thirty years old, and whose remarkably successful career of active benevolence will be here sketched. The Institution has been most appropriately described by a Member of Parliament, as "a noble piece of Christian philanthropy"; "a contribution towards the solution of one of the greatest problems of the present day—rescuing the children." Commencing with one boy in 1869, it has grown by steady process; and in the fifteen years of its existence, no less than 1527 children have been received into the Home, educated, trained for service, taught their duty to God and to man, on the broad basis of our common Christianity, without distinction of creed; and about half of that number have been settled in families as servants, some in Canada, in the United States of America, in Africa, and Australia; whilst some are married and have homes of their own, in which the happy combination of the social influences of their training are manifested around them.

Thomas Bowman Stephenson was born at Newcastle-upon-Tyne, 22nd December, 1839, the year of the celebration of the Centenary of Methodism. His father was the Rev. John Stephenson, who was a Wesleyan missionary in the West Indies from 1822 to 1828, and in the Shetland Isles from 1828 to 1831 (who volunteered for that service under an appeal from Dr. Adam Clarke). He subsequently travelled in a dozen English circuits, and was stationed at Newcastle-on-Tyne for three years, during the first of which his son Thomas was born. He was subsequently superintendent of the circuit, chairman of the district, Secretary of the Home Missionary Society, and he inaugurated the modern system of Home Missionary Meetings. His health failed in 1856; but he lived to know this son of his was accepted as a Wesleyan minister on trial, and died in August, 1861. The mother of Thomas belonged to an old yeoman family in Durham. He had the blessing of a careful religious home training; was educated, first, at the Louth Grammar School, 1849-51; then at Wesley College, Sheffield; and, finally, at the London University, where he matriculated with honours in classics, and subsequently took there his B.A. degree.

He was converted in his youth, joined the Methodist society, and began to preach at the age of seventeen. His first sermon was preached in the village of Hawsker, in the Whitby circuit, when his father was resident there, 1855-56; the text was, "Believe on the Lord Jesus Christ and thou shalt be saved." Some of the Methodist people remember these early sermons of the boy-preacher, in the villages along that picturesque coast. His success in preaching led to his being recommended for the Methodist itinerant ministry, and he was sent for a time to study theology in the Wesleyan College at Richmond. Of the fifty-six young ministers then received, two of them, George Latham and William J. Hutton, were superintendents of London circuits, on each side of Mr. Stephenson, a quarter of a century afterwards.

The first circuit appointment of Mr. Stephenson was at Norwich, in 1860, where he remained two years. The circuit had been rent and torn by the disruption of 1849-50, but the young itinerant carried with him a conciliatory and kind spirit, and he was the first Methodist minister to preach in a Free Methodist pulpit. He was earnest and devoted in his pastoral duties, and in his public ministrations. He cultivated a most friendly intercourse with the Nonconformist ministers in the city, especially with the Rev. George Gould, the eminent Baptist. He entered heartily into one of the innovations of the period, and preached in theatres, with much acceptance, to a class of people who did not frequent ordinary places of worship. In conjunction with Mr. Gould, he conducted Sunday evening services, in St. Andrew's Hall, after the ordinary services concluded. In thus adapting himself to the condition of the people and to the circumstances of the time, he was beginning that preparatory adaptation of his mind for benevolent enterprises, and evangelistic work, on a yet broader basis.

The next three years of his public life were spent in Manchester, in the Grosvenor Street circuit, where he was the fourth preacher, his colleagues being Theophilus Woolmer, J. V. B. Shrewsbury, and Thomas Brackenbury. They were years of testing experience—1862-63—the period of the terrible cotton famine, and the poor of that locality felt the full force of the intense pressure of poverty. Uniting with many others in providing remedial measures, Mr. Stephenson's attention was

directed to the consideration of the social bearings of Christianity. He took hold of the Temperance Movement, having himself, for the sake of example, while a student at college, signed the pledge in Exeter Hall, at a lecture given by J. B. Gough. With many of the poor he found that total abstinence from intoxicating drink was the basis of their social improvement; and to advance that movement more systematically, he became one of the founders of the Lancashire and Cheshire Band of Hope Union. Looking at the evils of the drink traffic on the Sabbath, as he saw them all around, he joined the Central Association for Closing Public Houses on Sunday, and was one of the first Secretaries. He was acquiring experience of a practical character in relation to the social condition of the poor, and his mind was constantly revolving plans with the view to elevate and improve the neglected inhabitants.

Removing in August, 1865, to Bolton, he there found a locality which might be appropriately named the Working-man's District. Thousands of hard-working men and women, most of them thriftless and godless, were to be met with daily, whose only thought was, "What shall we eat and what shall we drink?" clothing they troubled less about. How to reach and rescue them was the problem which the preacher of the Gospel desired to solve. Mr. Stephenson resolved to try some new methods of usefulness; so surrounded the ordinary services with a variety of special means. Working-men's soirees were commenced, and were appreciated; light and simple refreshments were distributed during an hour's social chat, and then followed a lecture or concert, with an occasional word of encouragement. To these were added lectures on scientific subjects, the use of the telegraph, and other popular themes, which furnished not only occupation for the evening's recreation, but also matter for thought and consideration afterwards. Open-air preaching became popular; those who attended the entertainments were willing listeners to a plain, short, and earnest Gospel address. The children were gathered in the Sunday schools, and soon the Methodist chapel was filled with attentive hearers; the membership was increased, so that £100 a-year additional was raised by the class and ticket-money from that one society. Many wonderful cases of reclamation were recorded, persons who became permanent and useful members of society. At the New-Years' holidays, as a counter-

attraction to the fair, Mr. Stephenson organised exhibitions of pictures, machinery, and other interesting objects, which kept all the young men about him, and which attracted thousands of visitors. He was convinced that, in the complexities of modern society, the salvation of the nation could be secured only by a combination of religious and social enterprises, or by a religion which will inspire and direct all kinds of ameliorating social influences.

At the Conference of 1868, a great surprise awaited Mr. Stephenson. He had travelled in only three circuits in the provinces, when he was appointed the third preacher in a London circuit—that of China Terrace, Lambeth; the chief design was to enable him to devote his energies in raising the declining cause at Waterloo Road. There was a large chapel, surrounded by an immense population, but very few of whom cared to enter the house of God. All ordinary methods had failed to attract the people to worship God in the sanctuary. The ingenious mind of Mr. Stephenson was equal to the occasion. Soon after his appointment there, the writer of this record visited the chapel, to be a witness of the new proceedings, without being known personally to any there. The large space in front of the chapel, in the main road, enclosed with iron railing, was filled with chairs and seats; there was a stand for the Bible and hymn-book, lighted with gas from the chapel; close by was a harmonium, which was played skilfully and effectively by Mr. Stephenson, who, in addition to the customary hymns, himself sang an occasional solo, accompanying himself on the instrument. The people stopped to listen; that was natural; music charms even the savage, much more so the civilised. Congregations were gathered; the services were short, cheerful, practical, the singing lively, and, to add freshness, such popular melodies as "Hold the Fort, for I am Coming," were introduced; and there were, combined in the person of the preacher and solo singer, both Moody and Sankey modes of operation, in order to secure attention and do good. At the close of the open-air service, any person desirous of religious conversation was cordially invited to speak with the preacher or his friends in the chapel. That was part of the new Methodist programme in Lambeth; but more changes were soon to be developed there, which were unforeseen and unpremeditated.

Why Mr. Stephenson was sent to the metropolis at so early an age he could not at first comprehend. Not that he disliked the appointment, as it offered to him many advantages he was glad to avail himself of, but there was to him evidently some concealed purpose which had to be worked and waited for. Visiting from house to house amongst the wretched poor which crowded the neighbourhood, he saw and heard sights and sounds which made his heart bleed. How could he help feeling bound to do something towards relieving the pressing needs he saw around him? Boys and girls were found there of from eight to sixteen years of age, whose mothers gave them no consideration beyond that of administering correction; children in one family, each of whom had different fathers, whom they did not know; children whose entire surroundings indicated violence and criminality. A tall, rough lad, with a kind and responsive heart, one of four brothers—whose mother was known as "Long Annie," a cinder-sifter by occupation, and her life as unsavoury as her occupation—was running a career of misery and crime, and might have been soon on the road to the gallows, had he not been rescued; he was taken out of his wretched surroundings by Mr. Stephenson; and as there were scores of others in the locality of the New Cut, Lambeth, he resolved to try and do something to save those degraded and lost ones. A small house was taken, No. 8 Church Street, Waterloo Road, in which, as we read in the first published report, "to shelter, feed, clothe, educate, train to industrial habits, and lead to Christ, children who are in danger of falling into criminal habits." The Institution was designed not for orphans only; in some cases children were found, with both parents living, who were in a worse condition than if they had none. It was believed at the time, that the hand of Providence directed the appointment of Mr. Stephenson to that locality, and to undertake the formation of the Institution which has had such a marvellous development; and, in its continued prosperity and advancement, the hand of Providence has been more manifest than ever.

Beginning with only one boy, a married man was engaged of kindly disposition and industrious habits, under whose care the boy was placed. The man was to be known as "Father," his wife as "Mother"; the idea of family life was adopted at the very commencement, and, though only boys were received during the first and second years, it was not

called a "Boys'," but THE CHILDREN'S HOME; and with that designation it has continued to grow in public favour and usefulness now for fifteen years. Four boys were admitted the first week, and in a few months the little house was full; a second house was taken, a stable at the back became a dining-room, and a hay-loft over it was transformed into a dormitory; any friend who contributed twenty-five shillings, thereby provided bed and bedding for one boy. The first report—July, 1869—records six contributions of £20 each from Sir Francis Lycett, William and Alexander M'Arthur, John Chubb, J. F. Bennett, and W. T. Welpton, to start the Institution—the first three beds being given by the Rev. John Bond and Henry Avis. The only occupation at first was that of cutting firewood. The boys had wages for their work, which were saved for them in the Penny Bank, out of which they paid a small proportion of the cost of their clothes; and by that means habits of thrift and industry were cultivated, and the expenses of the Home somewhat relieved. Accommodation for twenty-three boys was provided in the first Home, and the ordinary expenses that year, for so much valuable work, was put down at less than £300. From the first, Mr. Stephenson was honorary director. He resolved to make it a religious work,—not denominational, but a Mission for Jesus Christ to His most needy little ones. It was to be industrial, the children having to depend on their own hands for their future maintenance; the children were to be trained in family life, to dwell not in barracks, but in homes consisting of about twenty in each, to each group a separate house; and for Mother the very best woman that could be found,—best educated, most refined, with the largest endowment of common sense, and the ripest experience of the grace of God. It was a work of rescue from the beginning. The Founder had read with diligent care, and had his mind powerfully influenced by the Rev. Fleming Stevenson's book, "Praying and Working," and especially with the work of the pious Wichern, at the Rauhe Haus. The only previous attempt at carrying out the family principle in England was the one at the Philanthropic Institution, Southwark, in 1846, which was superintended for two years by the writer of this record, and was so successful, that in 1849 the Institution was removed to Red Hill, Surrey, to be there further developed. Mr. Stephenson most wisely adopted the system of

separate houses, and its success is seen in its being adopted by other philanthropists, and even in some workhouses.

In August, 1871, Mr. Stephenson was appointed the superintendent of a new circuit at Bethnal Green. To some it might have seemed to be a cause for regret that the Principal of the Home should be removed from the centre of its operations; but it was soon manifest that the hand of God was in the movement. For two years the Home had been steadily growing in two inconvenient cottages, not at all pleasantly situated. On taking up his abode in Bethnal Green, the Founder of the Home discovered some workshops adjoining the chapel and schools over which he was called to preside; those shops were situated in a retired and pleasant locality near Victoria Park, and they were at once secured, made into suites of rooms by wooden partitions, and the children were then removed to the better neighbourhood, where workshops for the separate industries were provided, and a little chapel opened for daily united prayer. Sympathy and help were soon attracted to those improved conditions, and step by step additions have been made, and the property extended by various accretions until, in the summer of 1884, the last of a block of six houses was secured in Bonner Road, by purchase, which now forms the Home for Girls, and in the rear, a crescent of houses has been erected as the Home for Boys, including a printing office and workshops. At the entrance to the grounds, which are tastefully laid out as a garden and playground, is the schoolroom, and over it a handsome chapel for divine worship, which is used for no other purpose; it has independent approaches, with a neat spire; its erection was greatly aided by Mr. Horace Marshall, whose son laid one of the foundation-stones, and the daughter and only child of Mr. Stephenson laid the other foundation-stone. The chapel organ was paid for by the proceeds of concerts given by the children of the Home; the Bible used on Sunday was the gift of old boys and girls of the Home, now settled in Canada; the hymn-book is "George Pitman's Legacy," bought with the money given by a boy of that name who died very happy in the Home; and a stained glass window given by the Principal's family, is a thank-offering for preservation in a voyage round the world.

After two years' superintendence of the Bethnal Green circuit, the work of the Home had extended so greatly, and increased so much in

importance, that it became necessary for the Principal to be wholly set apart to that work; and in August, 1873, and ever since, Mr. Stephenson has given his undivided attention to the management of the Home, which has since that appointment expanded so much that it has spread into six branches, with as many centres of operation, and as many diversities of duty.

In the London or Central Home there are 258 children in residence. The boys learn printing, carpentry, shoemaking, painting and glazing, and engineers' work. Contracts are taken and fulfilled in workman-like manner; and so the lads are prepared to hold their own, and make their way in the world, after leaving the Home. Some have become skilful artisans, and have made for themselves good positions in industrial life. For the girls, in addition to a considerable number who are trained to be domestic servants, some learn the work of the sempstress, and others the simpler processes of bookbinding; whilst a few of the more intelligent become pupil-teachers, and will, no doubt, turn out efficient school-teachers. Thus, by the combined influence of religion, the family, and the workshop, the children are systematically trained with a large measure of success.

The Lancashire Home at Edgeworth is a farm-school. It was the gift of James Barlow, Esq., who resides near Bolton, who purchased the Wheatsheaf Inn, a place of sad notoriety for wickedness, and with it one hundred acres of moorland around it, to which he added the princely gift of £5000 in money; and on those breezy uplands about 160 of the most wretched waifs and strays of Manchester, Liverpool, and other places in Lancashire and Yorkshire, find constant, healthy, and profitable occupation in cultivating the land, rearing cattle, and preparing themselves for active life in the colonies, to which they are sent at intervals, under careful direction. The Industrial School at Milton, Gravesend, has in it about 170 boys, some of whom are trained for sailors, a kind of life so many poor boys long for. About 360 lads have been received in that Home since it was opened, more than half of whom have gone into service, and are doing credit to their training. One of the Milton boys has found a home in New Zealand, where for five years he has maintained a high reputation. A Christian lady of great earnestness and loving sympathy,

Miss Gibson, established at Ramsey, in the Isle of Man, a small Ragged School for Manx children. She corresponded with Mr. Stephenson, and arrangements were made for English children to be added. In the end, by Miss Gibson's desire, and after her death, the Manx school was incorporated in the Children's Home, and so became the fourth branch; and in its very comfortable arrangements about forty girls are taught and trained for service in the world. The taking of that branch added £200 a-year to the responsibilities of the Home; but Mr. Stephenson and his generous Committee of Management had faith in God and in His people's generosity. Through the liberality and influence of Dr. Punshon, when residing in Canada, aided by liberal-minded friends there, a commodious house was purchased near the city of Hamilton, Ontario, in the Dominion, as headquarters of the Home to which children trained in England could be sent, and, through the committee there, a home be provided for each child, which has usually been done almost immediately on their arrival, or even before. In addition to these five branches, there is the Children's Mission in Bonner Lane, London. Such were the dimensions to which the Home had grown at the end of the year 1883. The latest development of the Institution is owing to the princely generosity of Solomon Jevons, of Birmingham, who had previously had a house for boys erected in memory of his children, Joseph, David, and Alice, who died in 1874. Desirous to add to his former gift, he promised £10,000 towards the erection of an Orphanage at New Oscott, near Birmingham, on condition that other friends gave £10,000 more. That sum has been realised, and so much of the village home has been erected as the money in hand permitted. It is intended to erect at least twelve houses, with schools, chapel, workshops, farm buildings, and all needful appliances. The Orphanage was opened with fifty children, and Her Majesty the Queen gave her consent that it should be named "The Princess Alice Orphanage," so as to indicate its national and unsectarian character. This is a very brief outline of the results of Mr. Stephenson's most persevering labours during the twelve years preceding 1884. The property thus acquired has cost nearly £60,000, and Mr. Stephenson has the task of raising £10,000 per annum to meet the expenditure of the Homes.

He still retains his position in the Methodist ministry, although located as Principal of the Children's Home, and the Methodist Conference has taken the Home under its protection and patronage. In 1875, Mr. Stephenson was elected a member of the London School Board for Hackney; but, after serving one term of three years, the pressure of more urgent duties obliged him to decline to serve longer. During the same year, he assisted Moody and Sankey in their services at Bow Road, London. In 1878, he was elected one of the Secretaries of the Wesleyan Methodist Thanksgiving Fund, the duties of which were arduous and urgent; and by his faithful services to the Connexion in that capacity, had so far to neglect the interests of the Home, that in three years the expenditure rose several thousand pounds above the income; and that lost ground had to be recovered by a slow but urgently-needed process. Overwork brought on utter prostration. He took an active part in the proceedings of the Methodist Ecumenical Conference of 1881, and, the same year, had the honorary degree of LL.D. conferred upon him by an American University. In 1880, the Wesleyan Conference elected him a member of the Legal Hundred of that community. He has also been a contributor to the *Wesleyan* and other magazines, and to the *London Quarterly Review*, though of late years he has been obliged to limit his literary work. His health failed in 1882; and acting under medical instruction, he, with Mrs. Stephenson and their daughter, made a journey round the world. They visited Canada, the United States, South Africa, Natal, Cape Colony, South Australia, New South Wales, New Zealand, Tasmania; and everywhere Dr. Stephenson was received with enthusiasm. Large audiences gathered to hear him preach, and lecture on behalf of the Children's Home, and valuable additions were made as the result of those appeals. New subscribers were secured, and new openings as homes for the children. Dr. Stephenson, in a series of eight papers, contributed to the *Wesleyan Magazine* of 1883 some valuable notes and observations, made chiefly in Australia. He has also taken deep interest in promoting evangelistic work, and especially the spread of holiness in Methodism. The hundreds of children who have gone from the Home, will ever cherish the remembrance of the name of Thomas Bowman Stephenson, as their beloved patron and best earthly friend.

William Henry Dallinger, LL.D., F.R.S., F.L.S., &c.

[*Born*, 1841 : *Entered the Ministry*, 1861 : *Still Living.*]

DEVONPORT, as a centre for Methodism, was first recognised in the year 1795; but Methodism, as a potent influence for good, existed in that locality nearly half-a-century previously, under the name of Plymouth Dock. In 1746, John Wesley mentions several visits to the last-named place, where the people manifested a strong desire to hear him preach; and he gratified them. Adam Clarke was there as a young preacher in 1785, and in his "Life" he has recorded incidents of his labours there. Devonport, as a separate circuit, came into existence five years before the close of the last century. Whatever else of good Methodism has derived from that place, it has welcomed into the ranks of its ministry, one who is recognised as occupying a foremost place amongst the leading scientists and Christian philosophers of the last half of the nineteenth century.

William Henry Dallinger was born at Devonport, 5th July, 1841. All his early years were spent in his native county. His parents belonged to the Church of England, but held decided Calvinistic views, and under those influences and surroundings his early education was conducted. Up to the age of fifteen, he had been taught at two private schools in Devonshire; his latter school-master was Mr. Burt, of Stonehouse, a man of great facility in mathematics and physical science, who did much towards giving bent and direction to the natural

tendency of his youthful pupil's mind. He at intervals subsequently read with private tutors on various subjects, chiefly in languages and science. Physics and astronomy were the earliest subjects which occupied Mr. Dallinger's earnest study; and his mind was from his youth deeply absorbed in the observation of all natural phenomena.

From his early years his mind had been exercised with thoughts on religion, but there was an early mental revolt against the almost Antinomian views which were considered, and treated as, theologically inevitable, in the family and social circle of his earlier youth; and as that seemed to him the only view of revelation, his religious emotions were associated with a deep dread of God; and for want of sympathy and guidance, this grew into distrust, disbelief, and mental gloom. His love of nature, and his interest in science at that period, afforded him mental discipline and welcome relief. By what might be called a merely accidental circumstance, but what proved to be one of the links in the chain of the providence of God, Mr. Dallinger's attention was directed to the perusal of John Wesley's sermons; and the immediate effect was a perception, that the views of God which had so long influenced his mind were not necessarily correct. That led to an inquiry, which issued in a resolution to attend the worship at a Methodist chapel. The effect of his doing so was, that in a few months the truth dawned upon him that salvation was for all, and there arose within him a deep untiring desire to become possessed of its life and liberty, in the inheritance by faith of the sonship of God.

Enjoying the liberty of the children of God, he was pressed into the service of the Methodist Church, which he had joined, became a Sunday-school teacher, and by the Rev. Edwin J. Sturgess, in 1859, was recommended as a local preacher. The exercise of his gifts in that direction met with so much favour in the Plymouth circuit, that, in 1860, it was intimated to him that he must prepare for entering the itinerant ministry. During the Presidency of the Rev. W. W. Stamp, Mr. Dallinger's name was placed on his "List of Reserve"; but not being required for actual work, he urged that he might go and study theology, and for part of the year 1861 he was a student at Richmond College. At the Conference held in August, he had his first circuit appointment, which was at Faversham, Kent, where he spent three

remarkably happy and useful years, residing first at the village of Boughton. To add to his influence and success as a young minister and a hard student, he was asked by Mr. Benjamin Gough (a Methodist poet, who had retired to that neighbourhood) to reside with him, and as Mr. Gough had no family, Mr. Dallinger's relation to that home became in every sense filial. Entering upon the work of the ministry, Mr. Dallinger had conscientiously abandoned all scientific work for theological studies, and the mastery of the sacred languages. In 1864, he was stationed at Woolwich, and in 1865 removed to Cardiff, and was then received into full connexion.

After he had been four and a-half years in the ministry, and six months subsequent to his marriage—which event took place on 18th December, 1866,—Mr. Dallinger's health wholly broke down; the strain of over-study had been too great. At the Conference of 1866, he was stationed at Clifton, Bristol, having Dr. W. M. Punshon as his superintendent. Mr. Dallinger's illness was extremely serious, and of long duration; but through it all, Dr. Punshon was his close and tender friend—at once a brother and a father. He was obliged to desire entire rest as a supernumerary, for one year; and as such his name is entered on the "Minutes" of 1867, he still remaining at Bristol, with the mutual hope, that in 1868 he might be reappointed to Clifton, where he was desired. During the year of his rest, the Rev. Dr. Waddy, on leaving Wesley College, Sheffield, removed to Clifton as the successor to Dr. Punshon, and as chairman of the Bath and Bristol district: he did not advise the continuance of Mr. Dallinger at Bristol, and as his health was nearly restored at the end of the year, the Conference of 1868 appointed him as one of the ministers at the Pitt Street circuit, in Liverpool. There he remained three years, and in 1871 was retained in the same locality, but stationed at Birkenhead. After remaining there three years, in 1874 he was appointed to Waterloo, near Liverpool, and from that circuit, after a stay of three years, he was in 1877 returned to Liverpool, in the Wesley circuit. Thus he laboured for twelve consecutive years, taking four adjoining circuits at Liverpool, and securing an influence, not only within his own church, but amongst every denomination of Christians, and in all scientific circles, which afforded him the highest gratification.

It was in Liverpool that Mr. Dallinger once more renewed his practical interest in science. During his illness he had, for sheer relief, given himself to his former love of nature, and especially to the study of all living things. At that period there was a moot question of profound interest to science, and to philosophy also, greatly moving physiologists—it was as to the mode of origin of living things: Did the lowest and least living organisms, such as are always present in putrefactions, ORIGINATE in, and arise out of, not living matter by the operation of some physical force, now seen to be acting, or did those lowly organisms originate in parental eggs or germs? Mr. Dallinger saw that there was only one way in which that question could be *scientifically* answered: it was by a direct study of their mode of development, a continuous watching of their *life histories.* This could only be done by the use of the highest optical aids which modern science could produce, but Mr. Dallinger had devoted himself to the mastery of the use of such lenses—in fact no one had used such lenses in the same way and for the same purpose before; and therefore, seeing the importance of the problem, even to theology, and impelled by the meeting of the British Association in Liverpool in 1868, during his first year's residence there, after much thought, he determined that it was a Christian duty to use the talent he possessed and pursue the inquiry.

To follow the methods then pursued, or indicate the results arrived at, forms no part of the present inquiry, as a biographical sketch; it will be enough to say, that the work was of an almost incomparably laborious kind, involving nearly unbroken labour, often continuously night and day, and the invention of apparatus of a complex and delicate kind, as well as constant suggestions and applications to the opticians to effect improvements in lenses, to be concomitant with this labour. The result was an absolutely new era in the perfection and corrections of our microscopical lenses of high power. During the whole of seven years of this work, the Wesleyans of Liverpool showed the deepest interest in the investigations, which were slowly but surely demonstrating important results. The issue of all was, a definite mastery of the problem, and a direct discovery of the MODE OF ORIGIN of the least and lowest forms of life at present accessible to man's research. It was in fact demonstrated by Mr. Dallinger's continuous

labour that that there is a distinct *parental* origin of all the living things we can reach, no matter how minute; that therefore there is *now* no "force at work in nature that changes the not living into the living; there is indeed no 'spontaneous generation.'" Life is, amongst the least and lowliest of organisms, the same as in the most highly organised; and these results are now universally accepted. The work which Mr. Dallinger did has, in fact, become classical; and it has a profound bearing on philosophical theology; for it proves that life on earth must have had origin in a cause not now discoverable among the activities of the globe: in short—in a CREATIVE POWER.

During the progress of this work, Mr. Dallinger was elected, in 1871, a Fellow of the Royal Microscopical Society, a less widely diffused distinction sixteen years ago than now. Two years afterwards, although residing at Birkenhead, he was elected a Vice-president of that Society; at that period he did much to aid in the development of the Microscopical Society at Liverpool. On sending up his final paper to the Royal Society, in 1878, completing his special series of researches on the origin and development of putrefactive organisms, he received a grant of one hundred pounds, at the instance of the Royal Society, from a sum voted by Parliament for such purposes; and shortly after, on the nomination of the most influential men of science in England, with Professor Huxley at their head, he was chosen to receive that highest distinction which a scientific man of any country can receive, a Fellowship of the Royal Society.

Mr. Dallinger was then requested by Professor Tyndall (mentioned in the sketch of Thomas M'Cullagh) to give a Friday Evening Lecture, detailing the main features of his processes and results, at the Royal Institution, in 1878. He was invited to repeat the lecture at the London Institution, and then was desired to give a course of lectures on his work, at the Royal Institution, which he did in the months of June and July, 1878. Whilst thus making known his discoveries to the more learned men of the day, he was not indifferent to the desire manifested for such knowledge by men of limited attainments; and accordingly he delivered in the Town Hall, Pendleton, to appreciative audiences, two of the series of science lectures for the people, which were published as parts of the series, one with the title, "Minute

Forms of Life," the other "The Origin of Life as Illustrated by the Life-Histories of the Least and Lowliest Organisms in Nature, &c." They had a wide circulation amongst the working classes.

Not unmindful of another class of readers, and that a large one,—the members of the religious community to which he belonged,—when the sixth series of the *Wesleyan Methodist Magazine* was commenced, in 1877, with the one hundredth or centenary volume, Mr. Dallinger kindly promised the editor a monthly article on some scientific subject, but chiefly designed to show that science and religion were handmaids, one helping the other, when rightly understood. His first contribution was on the Arctic Expedition of 1875; his second, on Movement in the (So-called) Fixed Stars. A general heading for his articles in that work was then adopted—namely, "Notes on Current Science," under which, during a period of eight years, his pen has supplied to that periodical a monthly survey of the passing events of science, in a popular and interesting form, from which a very useful volume might now be compiled, which would be of considerable value for family reading.

In the year 1880, Mr. Dallinger was elected by the University of Cambridge, Rede Lecturer; and under the presidency of the late Vice-Chancellor Power, he delivered the lecture to an extremely brilliant assembly; subsequently, he has, at their request, given an account of his work to all the leading learned societies in the Kingdom; and in 1883, he was asked to give an account of his latest investigations, in a lecture to the University of Oxford, which he did in the Sheldonian Theatre. In 1882, Mr. Dallinger was elected a Fellow of the Linnæan Society of London; and in 1883, he was chosen President of the Royal Microscopical Society. He also holds fellowships of many scientific societies of Europe and America. The Wesleyan Methodist Conference of 1883 selected and appointed him their Representative to the General Conference of the Methodist Episcopal Church in the United States, held in May, 1884; but, owing to other important service he was appointed to in Canada, he could not go.

During all these years of specific scientific research, his work as a Methodist preacher has been conscientiously and continuously done. The fact that he went by invitation from circuit to circuit in the city of Liverpool for twelve years, and had engaged, at the end of that

time, to return again to two of these in succession, is evidence that the work of the ministry had not been neglected for that of the scientific student. The fact is, he did much work by rising early every morning, and by the industrious use of moments that are easily allowed to pass unused. In this habit, found to be so helpful and advantageous, both to his health and his studies, he has followed the examples of John Wesley, Adam Clarke, Joseph Benson, and other Methodists, who have risen to distinction as authors, as well as preachers. Moreover, his prolonged stay in the city of Liverpool, and his association with direct scientific work, gave a width to his influence as a religious teacher, which drew many beyond those who belonged to the Methodist societies under his guidance and instruction; and he does not fail to face the difficulties that appear to beset revelation and faith, arising from the apparent conflict of modern knowledge with religious teaching.

At the Conference of 1880, he was elected by nomination a member of the Legal Hundred of Methodist Preachers. At that time, he was unexpectedly called to leave Liverpool—which he did with deep regret—and at the same time terminate his career as an itinerant. The Conference appointed him to an entirely new sphere of responsible labour, but one that appeared eminently suited to his gifts, and he was unanimously elected to the Governorship of Wesley College, Sheffield, which was very naturally in his case coupled with the Professorship of Natural Science there. He has also to act as Chaplain. The College wanted a vigorous and resolute hand to remodel and modernise it; and with great persistence, and large outlay, this has been accomplished in a striking and effective manner. The College is put, in every sense, upon a level with the best and most recent of such institutions, and is affording delight and satisfaction to those interested in its welfare throughout the Kingdom, both proprietors and parents of the pupils, including the pupils themselves; all unite in sharing the pleasure and profit arising from the improvements which have been introduced, and which have so greatly advanced the position of the College, and extended its usefulness.

Quite recently, there has been given to science education in Sheffield a great impulse, by the erection in the centre of that town of what was at first known as Firth College, but which has met with so much

encouragement and patronage—having supplied a want which was extremely felt in that large and important manufacturing centre—that it has had its charter extended, and the scope of its design so much enlarged, that it is now designated the Firth University College of Sheffield. Its founders were Thomas and Mark Firth, extensive steel manufacturers in that town and neighbourhood. The family belongs to the New Connexion Methodists in Sheffield, but their generous sympathies have extended to the erection and endowment of this science college, to the gift of a public park for recreation, the building and endowment of some almshouses, a theological training college, and other works of benevolence. In the University College, Mr. Dallinger has given courses of lectures on biological subjects; and he would have accepted the Professorship of Biology there, but for the heavy claims upon his time and attention as Governor of Wesley College.

The British Association for the Advancement of Science met in August, 1884, at Montreal, in the Dominion of Canada, and the Committee selected and appointed Mr. Dallinger as one of the official lecturers for the session; and in anticipation of his visit to that country, the Board of Trustees of Victoria University in Canada, at their annual meeting in the spring of 1884, conferred upon Mr. Dallinger the degree of Doctor of Laws. Dr. Dallinger's papers on scientific subjects are now voluminous. His pen has seldom been long at rest; he has contributed important papers to *Nature*, to *The Popular Science Review*, *The London Quarterly Review*, and to many other serial publications. Amongst the contributions to the last-named Review, may be specialised a paper eminently applicable to our times, which appeared in 1878, entitled, "Atheism, Evolution, and Theology;" and, in 1876, there was in the same Journal an article specially characteristic of the author, on the "Microscope," besides many others before and after. A classified volume or two from these various comparatively ephemeral sources, would place the results of his investigations in an available manner for general use. At the Wesley College Chapel a large congregation assembles every Sunday to hear the Doctor preach; amongst whom are usually many strangers, who find a cordial welcome by the stewards in attendance. It is not an uncommon remark, made almost every

Sabbath, at the close of the service—"That sermon should be printed." Sermons, as a rule, do not find ready purchasers, caused mainly by their want of freshness; but those delivered at the Chapel of Wesley College have not only freshness, but they are on subjects of permanent interest and importance, and possess an amount of instruction which would be as cordially received in the library of the student, and at the family fireside, as they are from the living voice of the preacher. They would afford the public an agreeable opportunity of studying science as applied to the truths of divine revelation, and at the same time demonstrating that there is a natural harmony between science and the Bible.

During the half-century last past, Methodism has not been represented in any way by its ministers, amongst men of science. Since the death of Dr. Adam Clarke, Methodist preachers have not reached the rank of what may be denominated scholarly men, as that term is commonly understood. Dr. Clarke, for a quarter of a century, took and maintained his place amongst the most learned men of the age; but the greatness of Dr. Clarke did not include abstruse scientific pursuits. He was great in history, in Biblical criticism, in oriental languages, and knew something of philosophy and metaphysics: he was pre-eminently great as a preacher of the Gospel; but although one of the mottoes of his life was "Seeketh and intermeddleth with all wisdom," yet he was not an analytical scientist. His friend Philip Garrett came to his aid when a subject of that class required attention. Dr. Dallinger now takes his place among the foremost men of the age as a scientist, and in that department he is at once an able and worthy representative of Methodism. Dr. W. F. Moulton, in like manner, takes his place amongst the scholarly men of the age as an oriental scholar and Biblical critic, as also does the Rev. John Dury Geden in perhaps a less degree; but Dr. Dallinger occupies a unique position in the region of science, for although others may have equal ability in those subjects which have occupied his attention, they have not used their ability to the attainment of the same practical ends, and therefore he stands almost alone in the important department to which he has so successfully devoted his time and his energies.

William Fiddian Moulton, M.A., D.D.

[*Born*, 1835: *Entered the Ministry*, 1858: *Still Living.*]

MOULTON is a name which will have an honorable record in the annals of the Methodist ministry to the end of time. It is ninety years since the first member of the family by that name entered the ranks of the itinerancy, in the person of William Moulton. A representation of his placid and intellectual face will be found in the *Methodist Magazine* for 1808. He married a daughter of Dr. James Egan—himself a Methodist of learning and piety, residing at Greenwich—who was a granddaughter of a more distinguished Methodist still, John Bakewell, a member of the first Methodist society at the Foundry, in 1749; so that, in the family of the first William Moulton, Methodism was represented right away back to the first decade of its existence. John Bakewell was a great friend of John Wesley's and of Methodism all through the last half of the eighteenth century. Mr. Wesley was one of the invited guests at his wedding; he was one of the earliest local preachers in London; was seventy years a preacher; introduced Methodism into Greenwich; wrote that well-known hymn, No. 722 in the Methodist Hymn-Book, commencing, "Hail! Thou once despised Jesus!" It was whilst making a short stay at the house of John Bakewell, that Thomas Olivers wrote his famous hymn, "To the God of Abraham." The Moultons being thus linked to the Bakewell family, are, by marriage, connected with

Methodism for more than one hundred and thirty years. It is ninety years since William Moulton, the first of that name, became an itinerant preacher; he died in 1835, leaving three sons—the Revs. James Egan Moulton, John Bakewell Moulton, and Ebenezer Moulton, as his successors in that ministry. The two former have long since entered into rest; but there are three Moultons still living, in the ranks of the Methodist ministry, one of whom, William Fiddian Moulton, the son of James Egan Moulton, who died in 1866, is the subject of the present sketch. But few men have had such pleasant and happy, pious and historical environments, and have been associated with so many men and women of eminent piety.

William F. Moulton was born at Leek, Staffordshire, 14th March, 1835, during the third year of his father's location there. His father was educated at Kingswood School, and was converted at the School in 1825, while receiving the Sacrament of the Lord's Supper from the hands of the Rev. William Moulton, his father; and when saved himself, he longed to save others. During the seven years he was one of the masters in the Kingswood School, he strove continually to win the pupils under him to give themselves to Christ. He became an itinerant minister in 1828, and had been employed in the work only seven years, when little William was added to the family circle. Little indeed did either his father or grandfather foresee what a career of important service would open to the infant child before he was forty years old. His father was a preacher in full work during thirty-five years, and died of asthma, in June, 1866. Receiving from his well-educated father, that careful training and mental discipline in childhood which fitted him for school life, he was sent to Woodhouse Grove School at the age of eleven, where he laid broad and deep foundations of learning, and derived advantages there which he has, on many occasions since, not been slow to acknowledge. In 1850, at the age of fifteen, he proceeded from the Grove to Wesley College, Sheffield, under the Rev. Samuel D. Waddy. The school course at the Grove did not provide adequately for his thirst for knowledge, and he was constantly writing to his father for more work. It was the same at Wesley College; whilst he was there, he was mainly indebted to his father for help in his more advanced studies. There he owed much to

the spiritual counsel and help which he received from the Governor's son, now Mr. S. D. Waddy, Q.C., and M.P. for Edinburgh. At the Sheffield College he spent three years, beginning in the second year his career as a teacher, which was continued for one year in a private school at Devonport, and afterwards for four years at the Wesleyan College, Taunton. He was also a student at the London University, and matriculated there in 1851, took his B.A. degree in 1854, and M.A. in 1856, obtaining the gold medal in mathematics and natural philosophy. Subsequently, at the same University, he took the First and Farther Examination in the Hebrew of the Old Testament, the Greek of the New Testament, and the Evidences of Christianity, taking the first prize at both examinations, and gaining a mark of "special distinction," never obtained before or since. He was then a young man of twenty-one. The variety of his attainments furnished conclusive proof of the versatility of his intellect, and the breadth of his culture. To those qualities, and to the depth and correctness of his scholarship, he owes the singular honor that upon him the Universities of Edinburgh and Cambridge afterwards conferred, unsolicited, some of their most coveted degrees.

Converted in his youth, whilst he was a student at the Sheffield College, he joined the Methodist society, and his proficiency being so far in advance of the usual standard, when admitted into the Wesleyan ministry in 1858, he was at once sent to Richmond College as Assistant Classical Tutor. Although he was very young, and looked almost too juvenile for so responsible a position, there was no one who, on the ground of attainments, was better able to fill it. The esteem and affection he inspired amongst the successive students, amply justified the committee in continuing him in the office for a period of sixteen years; but in 1868, he was appointed the Classical Tutor, with an assistant under him; so that, during the last six years of his residence at the College, he had the responsibility of conducting that department. In 1872, when he had been fourteen years in the ministry, the Conference showed its appreciation of his attainments and services, in electing him by nomination a member of the Legal Hundred of the Connexion—Dr. Bunting, Dr. Newton, and Dr. Punshon being the only other ministers who had been elected to that position at so

early a period in their ministerial career; Mr. Arthur was elected after eighteen years' service, and Mr. Jenkins after nineteen years'. The exception made in the case of Dr. Moulton has been abundantly justified. Not only has he borne his honors meekly, but honors have been repeatedly pressed upon him; and he has given the fullest evidence that he is a man of sagacity, as well as of learning. He is master of books, but he will never become a mere book-worm; he has wisdom to discern the signs of the times, and courage to carry into action the convictions to which he attains.

Methodism had during the present century suffered much by the alienation of her sons, through the prevailing Ritualism and High Church dogmas taught at the University of Oxford. Sons of Methodist preachers, and those belonging to the families of laymen, seeking to obtain the advantages of a university education, were excluded from those advantages to a large extent, unless they became churchmen. About the middle of this century, the writer prepared a list of over sixty clergymen in the Established Church, who were the sons of Methodists, and all of whom would probably have been preserved in the community of their fathers, but for the undue and unjust influence of a proselytising nature exercised at Oxford. The danger in that direction is not so great now, as it was a quarter of a century since; but it became a necessity at length to establish, at one of the English seats of learning, a school of the highest class for the training of the sons of Methodists, where they might secure all the privileges of a university training without any of the perils which had so long attended thereon. The Methodist Conference held in 1872 and in 1873, had under careful consideration the question of the Higher Education, and the Conference of 1874 appointed Dr. W. F. Moulton to devote his efforts during the year to promote the object then contemplated—the founding of such a School at Cambridge as would meet the pressing necessity.

A suitable site, including mansion and grounds, was secured at Cambridge, and was designated the Leys School. A plan for its purchase was agreed upon, and the Conference of 1875 accepted the report of a preliminary committee, agreed upon a scheme for its government and management, appointed the first body of Trustees,—

namely, ten ministers and ten laymen,—and published the entire scheme in the "Minutes of Conference" for 1875, Appendix xii. pages 339-353. Dr. Moulton was one of the Trustees, and he was appointed Head-Master of the School, or Principal, which office he has held ever since. Before leaving Richmond, a number of his old students met there, for the purpose of bidding him an affectionate good-bye, and of presenting him with a memorial of their high regard. An oil portrait of Dr. Moulton was presented to the Trustees of the College, which now adorns the wall of the dining-hall, in company with portraits of other distinguished preachers; and to Dr. Moulton himself, having regard to his fine musical abilities, they gave a boudoir grand piano. No speeches could have been more genial than those which accompanied the presentation. One young minister, not much older than Dr. Moulton himself, said :—

"I need not refer to his literary and Biblical learning, for they are too well known to need any detailed eulogy; but I desire specially to speak of his singular moral and spiritual influence as the stronghold of his character, and the most powerful impulse to the presentation to be made to-day. He has won the affection of all who have known him. He has stimulated their intellect, inspired their energy, and, in the subtlest manner, as much by his silent example as by his words, purified and refined their spirits. He has lived in the hearts, and his influence has lived in the work of his old pupils. In many a far-off mission-station, as well as in the home circuits, the results of his life are being incalculably multiplied and diffused."

The Leys estate consists of about twenty acres of land, on the outskirts of Cambridge, and was bought by a gentleman for £12,000. He could have made a much larger sum by disposing of the land for building purposes, but he offered the estate to the Methodist Connexion for £14,000, on condition that a high-class educational establishment should be erected on it. It was doubted, at first, if a sufficient number of boys could be found in Methodist families to justify such a purchase and outlay in adapting the premises. The experiment was soon resolved upon, and large sums of money contributed towards securing the property, Sir Francis Lycett leading with a considerable amount. The President of the Conference for the time being, was appointed Chairman of the Board of Managers. Mr. Henry John Atkinson accepted the position of Vice-Chairman and Treasurer, and to his business tact and ungrudging labours, the financial success of the undertaking is largely indebted.

The life-donors have privileges, in accordance with their contributions, of admitting and retaining boys in the School with special advantages. In the year of his appointment to the government of the Leys School, 1874, Mr. Moulton had the honorary degree of D.D. conferred upon him by the University of Edinburgh; and in 1877, the University of Cambridge conferred upon him their much-coveted degree of Honorary M.A. It was remarked at the time, that although there were upwards of ten thousand names on the roll of the University, this made only the *ninth* degree so conferred, and gave Dr. Moulton a universally recognised position in the first rank of men of scholarship and intellect.

The School opened with fifteen boys; the number was doubled the next term, and the numbers increased each successive term, till nearly one hundred boys were in attendance, all the accommodation which had been provided being occupied, and a large block of new buildings had to be erected without delay, to meet the growing requirements of the School. Dr. Moulton has, from the beginning, adopted the plan of Dr. Arnold of Rugby, in governing the School to a large extent by means of the elder boys, who enjoy free and constant intercourse with the Principal, who shows them that he confides in them. They thus imbibe his spirit and diffuse it through the pupils. Most of the boys who have gone up to the London University have done well, some of them exceedingly well. The study of science receives great attention, and is carried on with great success. A modern side has been formed in the School, in which a commercial education is given of the highest class, including modern languages; and a periodical is carried on by the pupils, called *The Leys Fortnightly*, which includes articles of more than average merit for such a publication.

The Leys School is not a proprietary, but a Connexional institution, so that the donors do not receive any advantage from their gifts, excepting that (previously referred to) of having nominees at the school on slightly reduced terms; all the profits of the school, when there are any, being intended to go to the foundation of scholarships for promising boys. It is Methodist in its origin and design, and, as such, maintains a healthy religious influence, not only in the School, but all around the locality where it is situate. There has been a steady,

gradual, and ever-increasing religious work going on in the School, which calls for great thankfulness; and upwards of seventy boys meet in the society classes conducted by Dr. Moulton. There are meetings of workers held, in which the best plans for stimulating and fostering the religious life of the School are considered. A Temperance Society, and a Missionary Society, have been organised by the boys, and carried on successfully, and several of the boys are preparing to enter the Christian ministry, either at home or abroad. Dr. Moulton was no stranger at Cambridge when he became a resident there. For many years he has been associated in literary work with some of the foremost of the clergy there, amongst them Dr. Lightfoot, now Bishop of Durham. When made a Master of Arts, he was admitted to many advantages, but not to a share in the government of the University; and the Methodist members of the University welcomed Dr. Moulton, not only as a fellow-member, but as a friend, helper, and counsellor; his house has always been open to them, and his advice and guidance always at their service. The Methodist students in the University are constantly on the increase; eight went into residence, from the Leys alone, in one term. Nearly all have taken honors in their final examinations, and two of them have taken very high places. Three won foundation scholarships in 1883, at their colleges,—St. John's, King's, and Trinity Hall. All the most recent advantages of educational methods have been introduced into the School, and having no prejudices of old-established traditions, it moves with the times, and has already attained a high-class reputation for extensive and solid learning.

In Dr. Moulton the School possesses a man whose scholarly sympathy, and acquaintance with every kind of knowledge, is only equalled by his personal sympathy and acquaintance with every kind of boy. Under his intellectual leadership, the School affords a sphere for the cultivation of independent, manly, and high-principled character, and for the acquisition of all branches of learning useful to be studied. Already the School is an honor to Methodism; and although the necessary outlay on the new erections has led to considerable indebtedness, yet it is beyond doubt that the property will soon be released therefrom, by the generous aid of the liberal-minded friends of sound, religious, Methodist education.

The position held by Dr. Moulton in the ministry of the Methodist

Connexion is singularly unique; he is an itinerant preacher without having "travelled a circuit." To the pastoral work, as such, he has not been appointed; he has been a located minister from the first, and that, too, without any murmuring amongst his brethren, seeing that his talents qualified him to occupy such a sphere of duty so eminently. His only residences during the quarter of a century he has been in the ministry have been Richmond and Cambridge; but he is not unknown in the pulpits of Methodism. At the May Anniversary of the Wesleyan Missionary Society, in 1870, Dr. Moulton preached one of the official sermons before the Society, in City Road Chapel, the subject being "The Sower and the Reaper." The sermon contained many passages of quiet beauty. In one passage of his discourse he vigorously pointed out the fact of Divine co-operation with patient, but weary and almost worn-out, labourers in heathen lands:—

"The most solitary worker," he said, "is not alone. The most adventurous messenger of the Churches is no pioneer in labour. As seen by men, he sows; as seen from heaven, he reaps. As compared with other men, he toils and suffers; but as compared with Him who has gone before him, where is all his toil or sorrow? His work is not to compel by dint of strength, to overcome by force of intellect, to dazzle by glittering eloquence, to bewilder by subtlety of device; but simply, clearly to give the message from his Lord, to tell the story of the Cross, and to tell it in the power of Another, in the might of the Spirit of Jesus. The work may absorb, the work does claim, all faculties and powers. But Christ's redeemed servant has already consecrated all. Nothing can he give for this work that has not been already laid upon the altar of sacrifice for Christ."

It will be seen from this extract that while occupying the first place as a scholar, and as a man of high intellectual mark, Dr. Moulton counts Christian service the very highest honor to which we can aspire.

As a scholarly author, Dr. Moulton occupies a foremost place in Methodism; and he is the only one, excepting Dr. Etheridge, who has approached Dr. Adam Clarke in that respect. In 1878 he was chosen Examiner to the University of London in the Hebrew Text of the Old Testament, and the Greek Text of the New Testament, also in Scripture Evidences and Scripture History. In 1870 he published his first work, a translation of "Winer's Treatise on the Grammar of the New Testament Greek, with Additions and Indexes." Another edition of that work appeared in 1877. In 1870 he was invited by the Committee appointed by the Convocation of the Province of Canterbury, to

join the company selected for the revision of the translation of the New Testament; he represented Methodism on that important Committee, and continued an active member of the Company till the completion of the work in 1880. Dr. Moulton is now engaged on the Marginal References for the Revised New Testament. In 1878, he published a popular and very interesting "History of the English Bible," a work which indicates how thoroughly he entered into the work of the New Revision; it has since reached a second and enlarged edition. In 1879, three separate works were published on which the name of Dr. Moulton appears: "A Popular Commentary on the Gospel of St. John," the International, the Notes being written conjointly by Professor W. Milligan and Dr. W. F. Moulton; "The Epistle to the Hebrews, with a Commentary by Dr. W. F. Moulton"; "The Synthetic Latin Delectus, by E. Rush, with a Preface by Dr. W. F. Moulton." He is announced to take part in a series called "The Cambridge Bible for Schools," published by the University Press, under the editorship of the Dean of Peterborough.

The works which he has already published have found their way into the libraries of scholars amongst all denominations of Christians, not only in England, but on the Continent of Europe and in America. Their value and importance have been abundantly recognised by the Press. His persistent zeal for accuracy of statement and purity of translation, in the meetings of the New Testament Revision Committee, was very remarkable; and the same characteristics distinguish his other works. He has great confidence in the power of truth to take care of itself. A few years ago he bestowed great care in editing, for the Wesleyan Book Committee, "The Zoology of the Bible, by Harland Coultas," a life-long acquaintance of the writer's. The Methodist Conference of 1883 appointed Dr. Moulton and the Secretary of the Conference their Representatives to the General Conference of the Methodist Episcopal Church in America, but he was unable to leave his responsible duties at Cambridge, and the Rev. Sylvester Whitehead went in his place, and performed the duties with great satisfaction to the American Methodists.

Mark Guy Pearse.

[*Born*, 1842: *Entered the Ministry*, 1863: *Still Living.*]

RIGHTLY to represent the social and religious character of the more humble and industrious, so that they themselves may be interested in the record, as well as the public generally, is a gift possessed by but few persons. Charles Dickens, the elder, was one of the most successful delineators of that class in England, and since his death the mantle seems to have fallen, to some extent, on the shoulders of the Wesleyan minister who is the subject of the present sketch. He has a natural gift in depicting scenes and incidents in daily life, which is original and inimitable. As early as the year 1864, when he was quite young, and travelling in his second circuit, Brixton, he visited the family of the writer at the metropolitan suburb of Penge, where he came to preach once a-fortnight; and after tea, the young members of the family, some sitting on his knee, others standing around, listened with intensifying attention to his original Cornish stories of humble life, which he then began to entertain them with—long years before he began to write them. The attention they excited in the minds of the children led to a repetition of them, and seeing how great was the power for good produced by such recitals, in process of time, it was only a natural conclusion at which to arrive, that if the children were so much interested by narrating tales of Cornish life in their native dialect, a yet wider sphere of usefulness might be reached by printing

and circulating the tales. The work was begun with hesitation, and carried on with caution; but from the first, the tide of popular favour set in, and the accomplished author has probably had a much larger constituency as readers of his books, than as audiences in attendance on his pulpit ministrations and platform addresses, though in all three departments he has but few equals, and probably no superior.

Mark Guy Pearse was born in 1842, and brought up in Camborne, Cornwall. He was early associated with the Methodists, to which body his parents belonged; as an only son he attracted the attention of the preachers who visited his father's house, and his youthful mind was drawn towards the people who showed him so much kindness. Amongst his earliest recollections was going with his father to see a venerable dame, who had served God from the time she was eleven years old, and she was then aged 105 years; she was admitted into the Methodist Society by John Wesley himself, who gave her her first society-ticket. The little lad sang to the aged matron Toplady's hymn, "Rock of Ages," and his father prayed with her. The venerable woman put her hand on the head of the boy and said, "God bless the little lad, and make him a preacher." In 1848-49, the Rev. Thomas Collins travelled at Camborne, and he attended his class for children, and the counsels of that good man, and of other ministers he had met at his father's house, seemed to bind him "to be God's boy." It was when at Wesley College, Sheffield, that sin appeared to him in a new light; he felt he had deserved the wrath of God, and was conscious of his misery and helplessness. At night he dare not sleep; he began to study the Bible, and pray over it, and he soon learned that God had, by those convictions for sin, been leading him to believe in Jesus for pardon. These two passages in particular deeply impressed him: "With His stripes we are healed;" and "Who bare our sins in His own body on the tree." He then, as a school-boy, gave his whole soul to Christ, and was filled with peace. That was the turning-point of his life.

He was designed by his father for the medical profession, and came to London to study for that purpose. Attending one of the Methodist chapels in the north of London, he attracted the notice of the Rev. William M. Bunting, who became interested in him on learning that

he was "a medical student, alone in London." There was a mutual pleasure in the interchange of kindness between them, and Mr. Bunting became a sincere friend of the young Cornish student, who had manifested gifts in theology, as well as in medicine, and he became a local preacher. He had always felt that the prayer of the centenarian matron must be answered; but when he began seriously to think of being a preacher, it was suggested to him that he could be useful in the medical profession and preach also. His mind was seriously exercised on the subject for a considerable time; the way into the ministry seemed blocked up, for in London, where he then lived, there was little work for local preachers. At length, the Rev. Thomas Vasey took him by the hand, and to him—under God—he owed the opening of his way into the ministry. He was received as an itinerant preacher, on trial, at the Conference of 1863, and was appointed the junior preacher at the St. Peter's circuit, Leeds. He remained there but one year, and in August, 1864, he accepted an invitation to the Brixton circuit, London—one of the most important in the metropolis. He resided for three years at Upper Norwood, near the Crystal Palace, and the writer had the privilege of his company and conversation at his home, and in country walks, during those years. His public ministry at that early date was marked by originality and instruction which attracted many thoughtful persons to hear him, both old and young. In his week-night sermons, he gave a series of sketches of the lives of the patriarchs, which indicated originality, both in conception and treatment. During his residence in that circuit, he entered on the marriage state before his probation had expired, and for disobeying the rules of the Connexion, his being received into full connexion, and ordination, were delayed two years; he was admitted to the full pastorate in 1869, instead of in 1867. Amongst those who with him were fully admitted in 1869, were the brethren W. G. Beardmore, J. E. Clapham, R. P. Downes, J. R. Gregory, and R. M. Spoor, all of whom have come to the front ranks in Methodism, and two of whom, after being in the pastorate just fifteen years,—Messrs. Clapham and Pearse,—had the distinguishing honour of being elected into the Legal Hundred at the Conference of 1884—a privilege of rare occurrence.

At the Conference of 1867, Mr. Pearse was appointed to Ipswich,

a country circuit, where for two years he had to spend much time in the villages, enjoying the pure natural simplicity of rural life—a real itinerant—quite a change from a London circuit. When in 1869 he was received into full connexion, he was appointed, with the Rev. John Burgess, to Bedford. There the writer again renewed the personal acquaintance with Mr. Pearse. At Bedford, he met with much personal kindness from the Methodist people generally, but especially from the distinguished agricultural family of Howards. He next accepted an invitation to return to the metropolis, and was appointed to the Highbury circuit, where once more we became neighbours. His labours in London were greatly appreciated, and his sermons and addresses attracted many to hear him who were not Methodists. He spent three years in that popular circuit; and when, in 1875, the Rev. Charles H. Kelly was removed from the Westminster circuit, to become the Secretary of the Methodist Sunday-school Union, Mr. Pearse was chosen to be his successor at Westminster, where he had for his audience, in addition to the general public, the students at the Training College. Whilst there, the health of Mr. Pearse quite broke down. Mind and body had been exercised beyond the powers of endurance. His pen had been in vigorous exercise for two or three years, and already the three books he had written and published had secured for him a popularity almost unparalleled in Methodism. The experiment was a dangerous one, of using both the tongue and the pen to the full extent of their endurance; a year's enforced rest became absolutely necessary, and in 1876 he was a supernumerary at Kilkhampton, where he was breathing his native air, and enjoying perfect rest in a genial climate. The students at the Westminster College, who had so greatly enjoyed his pictorial word-painting, and his oratorical displays as a preacher, were exceedingly disappointed that his stay could not be extended. Indeed, so complete was the prostration, that after the twelve months had expired, he found it to be desirable to remain longer in his native air; and in 1877 he took the Launceston circuit, where the duties were light, and the special calls on him for extra services were few. The three years he remained there were blessed to his restoration to health; and in the meantime, he had not allowed his mind and pen to remain idle; he had remembered

the children, and had written and published a work which became extremely popular and useful—"Sermons for Children," which reached six editions the first year of issue.

In 1880, he accepted an invitation to travel in the Clifton circuit, Bristol, but to do so had to decline pressing invitations to return to the metropolis. The heavy, continuous, and exacting duties of a London circuit, of which he had had previous experience, made it easy to decide which kind of position would be most in accordance with his own health and usefulness. At Clifton he remained three years, paying an occasional visit, under very special and urgent circumstances, to London. Previous to his leaving London, Mr. Spurgeon, on one of his attacks of illness, secured the services of Mr. Pearse for the Metropolitan Tabernacle; the first visit was so complete a success, he remarked that no stranger had before so entirely satisfied his people as Mr. Pearse, and the invitations there have been repeated, and with the same gratifying result. As a speaker to children, Mr. Pearse has few equals, and no superior. He proved his skill in this department of service when he addressed a thousand children at Exeter Hall, in 1874, when they first assembled there at the Auxiliary Missionary Meeting. He fixed their attention by commencing—"Once upon a time there lived a great king"—and he that evening secured the patronage of scores of children to read his books, who then, for the first time, became acquainted with him. At the Conference of 1883, he was removed to the Portland Street circuit, in Bristol, he continuing to reside at Cotham as the means of preserving his health. He has found that the Portland Street chapel abounds with happy historical associations, and pleasant memories of the saintly dead whose bodies rest in the chapel and grounds surrounding. These he has embodied in articles published in the *Wesleyan Magazine* for 1884; and the deeply interesting manner in which he has written those articles, indicates that he can throw a charm into history as well as into biography. In March of the year 1884, Mr. Pearse delivered the last of the winter course of Lectures at Dr. Parker's City Temple, London, on "Some Characteristics of West Cornwall, with Illustrations of Dialect and Humour." He commenced by saying, "As a Blue Ribbon man he did not believe in narcotics and stimulants; the best narcotic for the weary was a good

laugh; the best stimulant for hard workers was a healthy bit of humour," and for an hour and a-half he held a crowded audience in the most absorbed attention, by scores of word-pictures of great beauty and interest. He spoke of the dominant power of Methodism in Cornwall, and of an entry in a church book there a hundred and forty years ago: "Expenses of driving out the Methodists, nine shillings;" but they came back; and now in that parish the Methodists have twenty-five chapels.

Great as has been the success of Mr. Pearse as a preacher and lecturer, he excels still more as an author. Twelve years since he issued his first work; now there are a score of separate publications, large and small, all written in spare hours—periods of time which many persons waste, and these books have gone forth on their mission of healthful instruction and entertainment, to the very ends of the earth. They are found alike in the homes of the wealthy and in the cottages of the poor, and they are books of a class which command attention and are sure to be read and talked about. During a summer tour on the Moors of Derbyshire, in 1876 (whilst Mr. Pearse was enjoying his forced rest in Cornwall), the writer called on a cottager he had known years before, and she was absolutely absorbed in reading the first book issued by Mr. Pearse, in 1872, "Mister Horn and his Friends; or, Givers and Giving." It had been purchased on the previous market day, at a town some miles away; but the book once opened, the cottager could make only the necessary pauses to take food, till the end was reached, and it furnished themes for conversation suited to every person who called upon her; and the reader made this observation—The various details of the work "were so easy to remember and talk about," and make a practical use of. In that work, the lesson was taught how easy it was to lay aside something to be given to the service of God and for the furtherance of the Gospel, even by those in very humble circumstances.

In 1873 appeared a second work descriptive of Cornish character, entitled "John Tregonoweth, His Mark." The author had a living example for every feature of detail in the book. It is now in its twentieth thousand, and is published in a cheap form at one shilling. Undoubtedly the most popular of this author's books is that entitled

"Daniel Quorm and his Religious Notions." The first book issued with that title, in 1875 (the work which promoted the breakdown in his own health), was so heartily greeted by the public, that a second series followed shortly after, and in less than ten years the first series had reached a circulation of seventy thousand, and the second series twenty-five thousand. In noticing this work, Mr. Spurgeon wrote: "It is rich in Cornish anecdotes, and in passages from the simple annals of the poor. This book must be popular, being full of Gospel truths, and cannot fail to be useful." Another review says of it, "It is one of the most bright, sparkling, and racy works we have seen for many years." This work alone has made the reputation of Mr. Pearse as a powerful writer, and an attractive and instructive teacher of religion and morals. The preface to "Daniel Quorm" teaches some important lessons, and the work sets forth the great amount of good which may be done by a single individual, and he moving in the humblest walk of life. That work was reprinted in New York and Cincinnati, America, the year after it appeared in England, a copy of which is in the British Museum Library. In 1881, the sixty-second thousand of "Daniel Quorm" appeared, with illustrations by C. Tresidder. In 1876, the fourth edition appeared of "Mister Horn," revised and enlarged, with illustrations by C. Tresidder. In the same year, that in which the health of Mr. Pearse was considerably restored, he employed his pen in writing a series of "Sermons to Children." He had been too unwell to stand up and preach with his voice, but his pen gave expression to his mind, and with so much success that six editions were called for in a year, and the work then appeared with illustrations; it has now reached a circulation of twenty thousand. In 1878, he gathered some of his tales, which had appeared in magazines, and published them in a volume with the title, "Short Stories and other Papers," illustrated, of which the eighth thousand is now in circulation. "Many of those papers have had the highest attestation of their worth, having been owned of God in the conversion of souls. Seldom has God's way of peace been so clearly, faithfully, and attractively set forth as in the tracts, 'Getting Saved' and 'Can I be Saved?' They abound in downright, sound Gospel truth, in simple, forcible, well-chosen language."

Just before Christmas, 1878, Mr. Pearse prepared another small volume, entitled "Good Will," a collection of Christmas stories, lively, pointed, and attractive, and although more adapted for reading at Christmas time and the New Year, it has found readers all the year round. It appeared in 1881 in an enlarged form, and its circulation has nearly reached ten thousand copies. When the new series of the *Wesleyan Magazine* was commenced in 1877, the editor secured from Mr. Pearse a series of papers to appear in that work under the title, "Homely Talks to those at Home." These appeared in a volume in 1880, after they had been in the *Magazine* during the three preceding years. The book abounds in "bright, wise, tender, heart-searching, and heart-cheering truths." In 1881, he issued two popular tracts, entitled, "Inside the Breakwater" and "One-sided Religion." During the same year appeared a shilling volume in Mr. Pearse's best style, entitled, "The Old Miller and his Mill," a work which young people will heartily welcome, full of happy thoughts and pleasing instruction. The characteristic blending of playfulness and tenderness, mixed with godly wisdom, make every page agreeable and profitable reading. In the *Wesleyan Magazine* for January, 1882, appeared the first chapter of a new tale by Mr. Pearse, under the title, "Sketches from Life: Simon Jasper." In 1883, these were gathered into a volume of 160 pages, and, although sold at half-a-crown, had reached a circulation of ten thousand copies in less than eighteen months. Its pages are "a wonderful blending of pathos and humour, of striking incident and racy conversation." It is tastefully illustrated with engravings, and bids fair to overtake his earlier works in popularity and usefulness. During the same year, 1883, he issued another half-crown volume, "Thoughts on Holiness." It is full of "soul-stirring, heart-warming, and enlightening practical thoughts, that will help the sincere seeker after holiness and arouse the half-hearted to attain the blessing." Its circulation had reached ten thousand copies in 1884. Mr. Spurgeon said of it: "Brimful of deep teaching, put in crystal form." No tale written by Mr. Pearse can exceed in pathos and tenderness of appeal the little book entitled, "Rob Rat, a Story of Barge Life," in which he depicts the sorrows, privations, and misery of the children who form part of the canal population of England. That noted and eminent philan-

thropist, George Smith, of Coalville, who has devoted years of his life to try and improve the degraded condition of 20,000 children who live on canal boats, was greatly cheered in his arduous task by the publication of this story by Mr. Pearse, as it not only confirmed him in the good work he had in hand, but gave him assurance that there were other intelligent and thoughtful minds occupied in the same benevolent cause. Mr. Pearse is known also as the author of sixteen tracts with popular and taking titles, which have had an extensive circulation, and have been the means of doing much good all over the country. Nearly three-quarters of a million have been sold. The time was, when Mr. Pearse felt the usual nervous anxiety about the success of his books, and this he has spoken of to the writer; but that is now all past, and he has taken his place amongst the foremost and most popular authors of the age. Not to Englishmen only are his books sources of delight and instruction. Some of his tracts, and some of his books, have been translated into most of the European languages, into several of the languages in India, and even into Arabic and Chinese. The last Report of the Baptist Missionary Society records the fact that "Daniel Quorm" has been printed in Chinese.

Early in the summer of 1884, Mr. Pearse took his accustomed holiday, and visited the north of Scotland. He had scarcely returned to Cotham, Clifton, when the Conference met at Burslem, and in naming persons for election into the Legal Hundred, the Rev. Dr. B. Gregory brought before his brethren the name of one whom the Lord had greatly honoured, and whom the brethren would delight to honour—a man of brilliant and powerful genius, and one whose genius was entirely consecrated to the cause of God. He was known, and would ever be known, far beyond the bounds of their own Church. He had the heart of a Methodist preacher, was an ardent evangelist, and for the work of the Lord he had been nigh unto death. He had served God by the Press as well as by the Pulpit. He was a true Methodist theologian and a genuine Methodist preacher, and His name would never die out of Christian literature. He submitted to them for election into the Legal Hundred the name of Mark Guy Pearse. His election was a surprise to many as well as to himself, and was appropriately acknowledged by him in a letter to the Conference.

Samuel Drew, M.A.

[*Born*, 1765 : *Died*, 1833.]

METAPHYSICIANS are not usually a class of men who obtain popularity; but there are exceptions amongst men of that class, and one of these was the subject of this sketch. Few men have commenced life under greater natural difficulties, and none could have believed at the time, that the humble Cornish shoemaker, who could hardly read at the age of twenty, and could not then write, would afterwards, by his own persevering efforts, become one of the most able writers on metaphysics, and one of the most acceptable preachers, for many years, in the metropolis of England. Several long letters written by Samuel Drew on abstruse subjects, are now in possession of the writer of this sketch, proving his ability, and demonstrating how completely he conquered the difficulties of neglected education.

Samuel Drew was born at St. Austell, Cornwall, 3rd March, 1765. His father was a godly man, who was converted under the apostolic Whitefield; but he was a man of the sturdy Roman type, who governed his children by authority, not by love. There grew up no sympathy between father and son, so the latter became a wayward, sullen, and mischievous boy. At the age of eight, instead of being sent to school, he was sent to work as a buddle boy, at three halfpence a-day. At ten, he was put apprentice to a shoemaker, in which situation he was poor and miserable, his chief thoughts being how he could get his

liberty. He found a few old books in the house, which he read through as best he could, without being much wiser. At that time—1780—smuggling was extensively carried on along the Cornish coast, most of which is bold, rocky, and precipitous, exactly adapted to such a pursuit; and for some years during his apprenticeship, young Drew was one of the most venturesome in those perilous expeditions, in which nearly all the lower class of people engaged, without any sense of doing wrong. The landing and secreting of contraband goods was extensively practised, and yielded enormous profits. Some of Samuel Drew's night adventures he has related with terrible vividness, and during one of them, on a dark December night, he so nearly lost his life, that, to restore animation, his comrades nearly roasted him alive, and the marks of his external burns he carried with him to the end of his days. His life was one of continued misery, so that he did at length abscond, and fled to Liskeard, sleeping on his way in the fields. He got work, but at the end of the first day all his property was a penny, and at dinner-time next day, to appease his hunger, he tied his apron-string a little tighter, a process by which he had often afterwards to cheat his appetite and stomach. He was released from his indentures, and got employment at a village called Millbrook, near Devonport; but he was such a sorry workman, he could hardly earn enough to keep his hunger satisfied. He had then a natural vein of humour and drollery, and his vigorous and smart sayings made him a favourite amongst his fellow-workmen. In 1785, he returned to St. Austell; he was then twenty years old, at which time he was "expert at follies, acute in trifles, and ingenious about nonsense." As a journeyman, he was employed by a man who was a saddler, shoemaker, and bookbinder; and a customer sent in Locke's "Essay on the Human Understanding" for repairs. That book Samuel read, and the reasonings he found there opened in his mind new fountains of knowledge.

The turning point of his life had now come, but not of his fortune financially. At that period—1785—a thin active stripling of nearly six feet was sent by Mr. Wesley to St. Austell as a preacher; his name was Adam Clarke, his preaching was immensely popular, a great revival broke out, and amongst the converts was Samuel Drew. Two minds of superior mould now met, neither foreseeing their future influence;

Clarke was drawn to Drew, poor though he was; but the attachment continued, and afterwards grew into intense friendship. But for that friendship Drew might never have got beyond a local celebrity; but with the leading and encouragement of Clarke, Drew became one of the first metaphysicians in the empire. When Dr. Clarke had himself become one of the leading scholars of Europe, he thus described his Cornish friend Drew: "A man of primitive simplicity of manners, amiableness of disposition, piety towards God, and benevolence to men seldom to be equalled; and for reach of thought, keenness of discrimination, purity of language, and manly eloquence, not to be surpassed in any of the common walks of life. He became a Methodist local preacher, and he so continued to the end of life. His circumstances considered, with the mode of his education—self-taught—he is one of those prodigies of nature and grace which God rarely exhibits." Dr. Clarke brought him out of his obscurity in Cornwall, and introduced him to Henry Fisher & Co., publishers, Liverpool, afterwards of London, for whom he originated the *Imperial Magazine*, an illustrated literary serial, which Mr. Drew carried on as editor for sixteen years. At his death, the magazine was discontinued. His portrait appeared in the first and last volumes of that work.

In 1788, he was made a Methodist local preacher; but when, in 1820, he came to London, he held a medium position between the itinerant and local ministry. About 1790, he was a hard reader and student, having mastered Milton, Young, Cowper, and Pope, and learned the whole of Goldsmith's "Deserted Village." Whilst making shoes, his mind was analysing thought, and at night he wrote down his reflections, by which plan he invigorated his intellect. In 1791 he married, and the account he has recorded of his second-hand outfit is most amusing. His first literary effort was entitled, "Reflections on St. Austell Churchyard." In 1799, he published a vigorous attack and exposure of Paine's "Age of Reason," which was reprinted in 1803. His next work was a defence of Methodism against an attack by a Cornish clergyman, with the title "Observations upon the Anecdotes of Methodism, by Polwhele, 1800." It is a severe castigation of the clerical libeller. In 1802, he startled his friends by the publication of "An Essay on the Immateriality and Immortality

of the Human Soul," which reached a second edition in 1803, and which was reprinted in America in 1829. He then sold the copyright for £30, and the book was kept in print half-a-century. In 1809, he retired from the unprofitable business of shoemaking, and encouraged by Dr. Clarke, devoted himself to literature, and he published "An Essay on the Identity and Resurrection of the Human Body," which Dr. Clarke revised for him, and which commanded the attention of scholars and divines. In 1805, Dr. Coke employed him as his amanuensis, and in 1816 he became his biographer. In 1811 he published "The Being and Attributes of the Deity:" it was one of fifty essays for a prize.

When Mr. Drew first arrived in London, he had a cordial welcome, at the home of Dr. Clarke. His grotesque provincial appearance greatly amused the doctor's sprightly daughters, one of whom after being introduced, retired, and wrote on a slip of paper her description of Mr. Drew thus

> "Long was the man, and long was his hair,
> And long was the coat that this long man did wear."

After dinner, his coat tails were shortened, and he was otherwise modernised by the Misses Clarke, who had by their father been taught to hold him in great respect, so they wished to make him look genteel.

Mr. Drew was introduced to the Rev. Dr. Kidd, of Marischal College, Aberdeen, who perceived his great natural ability, and after carefully studying his published books, procured for him the honorary degree of M.A. from his College in 1824. He owed as much to indomitable energy and religious principle, as to natural endowment. His plodding industry secured for him his great success. Religious men encouraged him, and in religious investigation he achieved his fame. He wore himself out in his work; and at the end of 1832, when utterly prostrate in mind and body, he went to Cornwall for rest; but he never rallied, and in the full assurance of faith in Jesus, he died at Helston, 29th March, 1833, aged sixty-eight years.

Joseph Butterworth, M.P.

[*Born*, 1770: *Died*, 1826.]

HOME piety is a blessing which is seldom lost upon children brought up under its influence. A home of that character existed in the city of Coventry, at the close of the last century, where dwelt the Rev. John Butterworth, an excellent Baptist minister, who had descended from an ancient family of influence and respectability in Lancashire. One son of that family came to London in early life, and established himself in business in Fleet Street, near the Temple, as a law-bookseller. Joseph Butterworth was born at Coventry in 1770; his father had made for himself reputation as the author of "A Concordance to the Bible," a work of so much value, that early in the present century Dr. Adam Clarke revised and republished the work, and it had a considerable sale, and is still in some repute as a work of reference.

Joseph Butterworth was a young married man of twenty-five, when Adam Clarke was appointed, in 1795, one of the Methodist ministers in London. Adam Clarke married, in 1784, Mary Cooke of Trowbridge, and since she had left home, her youngest sister, Anne Cooke, had become the wife of Joseph Butterworth. On taking up his abode in London, Mr. and Mrs. Clarke were surprised by a visit from the newly-married Mrs. Butterworth; not having seen her sister for more than ten years, Mrs. Clarke did not at first recognise her sister in the

fashionably dressed lady who advanced so cordially to salute her, but hearing her say, "Surely you do not know me?" the voice was recognised, and opened up all the channels of affectionate welcome. Soon afterwards both Mr. and Mrs. Butterworth called, and the peculiar kindness and remarkable urbanity of Mr. Butterworth so interested both Mr. and Mrs. Clarke, that the calls were repeated, and were sources of mutual pleasure. The propriety of hearing their brother-in-law preach was soon decided on, and they heard him in the Methodist Chapel in City Road one Sunday morning. That sermon was the turning-point in their lives. Mr. Butterworth, at that time, was not decidedly religious nor friendly to Methodism, but that sermon awakened his mind to new responsibilities. They called on Mr. Clarke during the week following, and Mr. Butterworth walked with Mr. Clarke to hear him preach at Leyton, the two sisters remaining at home. The conversation in both instances soon turned on personal religion and how to obtain it. On returning, Mr. Butterworth acknowledged to his wife that during the Sunday sermon he was convinced of sin, and that evening he had obtained the blessing of pardon. Mrs. Butterworth then made the same confession, and added that the conversation and prayer with her sister had resulted in her conversion, and so both returned home in the happy enjoyment of sins forgiven, and resolving to join the Methodist Society. Such a remarkable instance of a double conversion in members of the family is worthy of record. That meeting was a mutual and happy surprise; nor through all their succeeding lives did they ever turn aside from following after God, but continued to adorn His Gospel in the world; and to the end of their days they were firm pillars in His temple; were frequent worshippers in the City Road Chapel; and in the catacombs underneath that sanctuary they both now rest side by side, awaiting the resurrection of the just.

From the day of his conversion, the spiritual life of Mr. Butterworth grew and strengthened, and he laid himself out for constant service in the cause of God and His Church. When, in 1799, it became necessary to provide a fund for relief in sickness and age of Methodist preachers, Adam Clarke drew up the rules of that Society, and Mr. Butterworth became a subscriber of £15 per annum, and became the

Secretary to the Fund, serving for many years gratuitously. In like manner he became one of the chief patrons of the Bible Society, and of the Strangers' Friend Society established at Great Queen Street Methodist Chapel. He joined the Methodist society there, and held all the offices open to a layman, contributing to all the funds of the society with generous hand. When any distinguished strangers came to London on business relating to Methodism, they were welcomed under his roof. The Rev Adam Averill, Representative from the Irish Conference in 1804, was one thus entertained. In 1816, two clergymen from Prussia, sons of the pious Bishop of Berlin, came to England for information relating to the character of Methodism. Mr. Butterworth sent them in his carriage to the Conference, then sitting, accompanied by the Rev. Robert Newton, Secretary of the Conference. The result of that visit was, that on their return to Prussia, the accounts they gave, and the Methodist books they took with them, were the cause of a great religious awakening in that country. Professor Tholuck was one of the company presented at that Conference. On another occasion, when Dr. Thomas Chalmers, in 1824, preached in City Road Chapel, Mr. Butterworth was one of the leading official men present. In 1812, on the death of Mrs. Stewart, whose husband had in 1806 left the sum of £10,000 to Methodism, and £3200 to City Road Chapel,—the only legacy ever left to that chapel,—Mr. Butterworth was chosen one of the five trustees to that property. The official copy of the deeds of that property are in the possession of the writer of this record.

It is, however, Mr. Butterworth's relation to Dr. Adam Clarke's "Commentary," and to the Methodist Missionary Society, that gathers the chief interest round his name. But for Mr. Butterworth, it is doubtful if the great "Commentary" would have been printed. When he found so much of the Notes were ready for publication, he entered into an agreement with Adam Clarke for its publication. The original MS. agreement relating to its publication, signed by both Joseph Butterworth and Adam Clarke, is in the possession of the writer, as are also the other official documents relating to the sale of the copyright in 1833. Mr. Butterworth, in his agreement, made the most liberal terms on behalf of Dr. Clarke, and he managed all the financial business relating to the "Commentary" up to the time of its completion; he

lived only a short time after the whole was published. The fact of owing his conversion to the preaching of Dr. Clarke, led Mr. Butterworth to lay himself out for service on his behalf in many ways of which the public has no knowledge; but in 300 unpublished letters of Dr. Clarke's to his wife, which the writer owns, these acts of generosity are recorded. The services which Mr. Butterworth rendered to the Methodist Missionary Society were, from the time of its formation to his death, of incalculable value. He was the first permanent London Treasurer of the Society, and he presided at all the Anniversary Meetings from 1819 to 1826. He represented Dover in the House of Commons, and became the first Methodist Member of Parliament, and in various ways was able to serve the Connexion, and especially to defend the missionaries when they were assailed there. His catholic spirit and general benevolence were known throughout London. One day in each week he received applicants for pecuniary relief, inquiring into each case himself. A friend, asking his servant how many petitioners had been admitted that day to ask alms, was answered, "Nearly one hundred." His intercourse with strangers from abroad was extensive, and his hospitable table had such visitors constantly. He was a devout Christian, the leader of a class of young men at City Road at six o'clock on Sunday morning; he had daily worship in his family, and took part in most of the charities of London. He died suddenly at home, 30th June 1826, aged fifty-six years. About forty carriages were in the funeral procession. A handsome monument to his memory is erected in City Road Chapel, which includes his portrait in medallion, and a lengthy inscription written by Dr. Adam Clarke. Rev. Richard Watson preached his Funeral Sermon, which was published.

William Dawson.

[*Born*, 1773: *Died*, 1841.]

YORKSHIRE has been a generous contributor to the preaching power of Methodism, both in the ranks of the itinerant as well as in those of the lay preachers. In the early years of the nineteenth century, three men of remarkable preaching power lived in as many adjoining small villages a little beyond Leeds; they were: "Sammy Hick, the village blacksmith;" "Billy Dawson, the Barnbow farmer;" and David Stoner. The latter became an itinerant preacher, but his zeal in seeking to save souls outran his strength, and his race was soon run. Of Mr. Dawson there exists a record of wonderful interest, which the Methodists, both in England and America, will never let die.

William Dawson was born at Garforth, 30th March, 1773. His parents were Luke and Ann Dawson; they had ten children, of whom William was the first-born, and that family they had to rear with an income of twelve shillings per week, the wage of a colliery steward. When the father died, William succeeded to the office and its endowment, and for twenty years the stipend was the same; but in 1793 it was raised to fifteen shillings, all which William gave to his mother to keep the family. The family removed to Barnbow, a village of 270 people, in 1777, and William was sent to the care of a relative, when he cried day and night for about six months, and to that

circumstance he attributed the strengthening of his lungs, and his vigorous constitution. Poor though they were, the boy was educated, became an ardent reader, a close student, a devoted churchman, and was for many years under the careful instruction of several clergymen,—Mr. Atkinson, Mr. Graham, and Mr. Dikes,—each of whom discovered in the boy mental powers of more than ordinary attraction. His chief religious teacher was his pious mother, of whom he often spoke with deepest regard and affection. In 1790, he read Doddridge's "Rise and Progress of Religion in the Soul," a book which led him to dedicate in a solemn covenant all his life to the service of God. One of the companions of his youth entered the Church, and efforts were made during several years by clergymen to obtain for young Dawson a university training, that he also might enter the Church. That business was in the balance several years; in the meantime, the Methodists visited and preached in the locality where he resided; he heard Samuel Bradburn in 1794 preach a sermon of marvellous power; in 1795 he heard Joseph Benson preach a sermon which broke down all his prejudices, and then he heard Alexander Mather. New light broke into his mind; he had previously had no higher ambition than to follow the plough, when the Rev. John Graham asked him if he was disposed to change his drab coat for a black one.

After hearing the Methodists, he felt called to new spheres of usefulness; he conducted week-night services in church school-rooms; and afterwards he assisted at Methodist services. He took the cottage lecture for the clergyman, with much satisfaction to the people; he diligently studied the Bible, and wrote numerous theological essays, some of which are preserved to this day. He was a young man of superior parts, struggling with difficulties he could not surmount; these closed all avenues to the Church, but his way towards Methodism was steadily opening, and he was engaged to preach for them in his own parish, and soon afterwards in parishes beyond, where his earnest mode of address made him a great favourite. In 1801, he was received as a local preacher, and was so useful in the work, that in 1802 he was recommended to the Methodist Conference as an itinerant; but failing to get his brother appointed to the stewardship he held at the

colliery, as the only support of his mother and her children, he resolved to retain the stewardship and give up the ministry. It was a noble and heroic resolve, which he kept with unflinching integrity for thirty years. His mother died in 1824, after which he took the responsibility of providing for the family she left. He rented a farm at Barnbow, which he carried on with the colliery business, and the farm became his home till nearly the end of his life. Even there his mode of life was simplicity itself. He never married. He had his bed on the floor; and when the writer of this sketch visited that farm twenty years ago, he saw in the bed-room the ink marks on the floor by the bed-side, where Mr. Dawson had done all his writing for a quarter of a century,—the floor and back of a book serving the purpose of desk and table. The incidents gathered on the spot, during that personal visit, have furnished interesting material for many an article since.

With the opening of the nineteenth century, Mr. Dawson's popularity began to extend to districts beyond Yorkshire, and he had to be constantly on the wing on Saturday afternoons to preach special sermons on Sunday. In 1813, he had to take part in the great meeting held at Leeds, at which the Methodist Foreign Missionary Society was founded; and from that time his reputation as a speaker gradually spread throughout the Connexion. His ministry became more energetic and impressive, and some of his sermons and speeches, based on special incidents, obtained wide popularity and influence. He was sometimes terrible in the use of imagery, and his allegorical speeches were known by such names as The Railroad, The Telescope, The Musical Clock, The Reform Bill, The Enclosure Act, The Silent Man, The British Lion, The Slave Speech, Openings of Providence, and Missions to the Heathen. His Windlass Sermon the writer heard him preach; and his sermon on the Prodigal's Return was so vividly descriptive at Sheffield, that when he had brought the old father and the prodigal nearly together, he exclaimed, "Open the door; let him in!" and the audience rose and looked towards the door to see them meet,—such was the power of his oratory and his delineations.

During more than thirty years, Mr. Dawson was, as he designated himself, a "travelling" local preacher; visiting every part of England

before railways were made,—only in two or three localities,—making on an average one hundred journeys annually, and preaching from seven to ten sermons every week, always supplemented with a collection. In this way he gathered thousands of pounds on behalf of trust funds, and for Sunday schools, all over the Methodist Connexion. But his chief services were in aid of the Missionary Society, in the promotion of which he felt his whole soul absorbed; it was as his meat and drink to advocate that cause, and he thought no sacrifice or toil too great so that he might benefit that Fund. In 1836, the demand for his services in that department awakened the attention of some mutual friends of the Missions and Mr. Dawson, who had long cheerfully neglected his farm to plead for the cause of the heathen, and they commenced to raise a fund of £3000 or £4000, to be placed in the hands of the Missionary Treasurers, they consenting to allow Mr. Dawson £150 for life, that he might have all his time to devote to preaching and speaking. He accepted the proposal. In 1837 he relinquished his Barnbow farm, at which the family had resided sixty years, and thenceforward he gave up six months in the year to serve under the direction of the Committee, and six months to accept invitations as he thought best. At that time the writer attended one of his Sunday evening services, and sat with Mr. Dawson in the school-room after the service, till eleven o'clock, when he had registered the names and addresses of thirty-six converts at that one service. He took an active part in the celebration of the Centenary of Methodism in 1839, and continued to preach almost daily. On 4th July, 1841, when intending to preach at Colne, Lancashire, he died suddenly at two o'clock in the morning, aged sixty-eight years. So much was he beloved, at his funeral, at Barwick in Elmett, near Leeds, there were more than a hundred persons on horseback and eighty-six carriages in the funeral procession. He was indeed a man of God, and servant of His Church.

Thomas Farmer.

[*Born*, 1790: *Died*, 1861.]

THOMAS FARMER was a man who might justly be designated an untitled nobleman. His name stood on the Report of the British and Foreign Bible Society as one of its Vice-Presidents, his colleagues being worthy noblemen with distinguished titles; but the gifts by Thomas Farmer to the funds of the Society were more than all the titled patrons put together. His munificence to the cause of God, and to benevolent enterprises, none knew but himself or his family, and great as were his gifts, he never considered his contributions gave him any supremacy in council, or any authority to dictate on any committee.

Thomas Farmer was born at Kennington Common, Surrey, 7th June, 1790. His father was Richard Farmer, of Wolverhampton, who established extensive chemical works, in the last century, at the rural village of Kennington, a southern suburb of London. Richard Farmer was a Methodist, who attended the ministry of the Wesleys, first at the Foundry, then at the New Chapel, City Road. Thomas was not a year old when John Wesley died, therefore had not the privilege of hearing him preach; but surrounded by the happy influences of a religious home, and educated at a private school in Middlesex, in which godly instruction formed part, he was led to decide for God in the year 1809, and joined the Methodist Society. Called into the full enjoyment of the privileges of the Gospel himself, he became useful in the

church of his choice, first as a Sunday-school teacher, then as its superintendent, and laid himself out for service in other spheres of duty, in which he was greatly encouraged by Joseph Butterworth, Esq., M.P., and Dr. Adam Clarke, whose friendship he greatly esteemed. In 1817 he found another friend in the Rev. Jabez Bunting, who appointed him to the office of class-leader, which brought him directly into personal contact with the ministers and leading laymen in London Methodism. He not only gave willing service, and cheerfully and generously began to sustain the various funds of Methodism, but from the time of his first election to office, till the time of his death, he was in the front rank of Christian workers and givers of his generation.

His interest in the Wesleyan Missionary Society began early in his life; he caught his inspiration in that holy cause by personal intercourse with the seraphic Dr. Coke, whose companion he was in some of his begging expeditions from house to house on behalf of missions to the heathen. His love and zeal in that cause knew no bounds: he knew and esteemed Mr. Butterworth, the first London Treasurer of the Missionary Society, and Mr. Haslope, his successor, until in his turn Thomas Farmer was chosen Treasurer to the Wesleyan Missionary Society, which office he held for a quarter of a century, and never was service more cheerfully rendered, or the office sustained by larger voluntary gifts. He knew well how the money was spent, how urgently it was needed, how much good it effected, and he gave to it to the full extent of his means; all the large profits of his extensive commercial business went into his benevolent purse, and with his own hand he freely and ungrudgingly distributed the whole, year by year, for many years.

He began business at the age of twenty-two, in 1812, first as partner with his father, and afterwards he became sole proprietor. He began life with affluence, directed with pious frugality, and he was blessed with business talents, and the smile of Providence on his endeavours. He would occasionally refer to his commercial prosperity, which brought him continued happiness and joy, and which he attributed to three things—namely, his early conversion to God, his happy marriage, and the consecration of his earnings to God. When he began business he took upon him Jacob's vow: "If the Lord will be with me, &c., I will surely give the tenth unto Thee," and as

Providence added to his property, he increased his scale of giving proportionately; for many years of his later life he sacredly set aside the entire profits of his extensive business for religious and charitable causes. He was one of the earliest, and became one of the oldest members of the British and Foreign Bible Society, which he found often to be helpful also to the cause of Foreign Missions, in which he was so deeply interested. Those were the two interests his affectionate sympathy was most centred upon, and to those must be added his great love for Sunday schools, the Evangelical Alliance, and the Strangers' Friend Society. He was also a member of the committee of many other benevolent agencies; and so numerous were those duties that he devoted the largest portion of his time to forward benevolent enterprises.

Gatherings for charitable purposes were often held at Gunnersbury, where he resided; one of his chief pleasures was to welcome under his roof, to share his generous hospitality, some veteran returned missionary, bronzed by the toils of labour on tropical soil. He sought always to honour God, and in return God honoured him. Light from heaven seemed to beam upon his spirit, and it was reflected in his countenance. He was a favourite as chairman of missionary meetings or the stone-laying of new chapels; his bright smile, gentlemanly bearing, accurate information, and business habits, seemed to command success; while in private, his hospitality and delicate sympathy cheered many hearts. At the age of seventy he endured a painful illness of many months, during which his patience, cheerfulness, and courtesy were remarkable, and in the midst of his sufferings he took a lively interest in all religious movements. Knowing that disease was doing its work, he was cheerful, and a beautiful radiance indicated peace within. His loved family and his large possessions were no tie binding him to earth; he longed to depart to be with so many loved friends who had gone before him to heaven. In great peace he entered into rest, 11th May, 1861, aged nearly seventy-one years. He was interred in Highgate Cemetery—having selected his own grave shortly before his decease. His bust is in the Wesleyan Mission House, London; and his portrait is in the centre foreground of Agnew's Picture of the Centenary of Methodism—the meeting held in Olham Street Chapel, Manchester, in 1838; he is seated by the side of James Heald, of Stockport.

James Heald, M.P.

[*Born*, 1796: *Died*, 1873.]

DERBYSHIRE has contributed considerably, both during the eighteenth and nineteenth centuries, to the wider diffusion and perpetuation of Methodism. In the village of Chinley, in that county, there lived one James Heald, who had a son named after himself. That second James Heald left his native moorland home, and settled in Manchester, where he engaged with others in calico-printing. He afterwards removed, with the fruit of his labours, to Portwood, near Stockport. He afterwards bought property at Waterside, where he introduced Methodism, and married for a wife the daughter of John Norris, a last-century Methodist preacher. He was an upright man, and was known as "Honest James Heald," and they had a family of fifteen children, the second of whom was the subject of the present sketch.

James Heald was born at Portwood, 1st March, 1796, of Methodist parents, who early taught him to fear and love God. He was sent to a private school at Rochdale, where he was kept under religious influences, and learned just so much knowledge as fitted him for a commercial life, and no more; nothing in arithmetic or calculation ever had any difficulty for him. His father's energy in business laid in his mind a broad and solid foundation for success; but his father's business had no charm for him, his taste lay in banking and financial

operations, and he left calico-printing, partly from indifference to it, partly from a severe affliction which befell him at that time, but more from a secret and growing desire to be more directly engaged in the service of the Gospel. He was converted in his youth at his father's works, aided by the prayers and counsel of a godly uncle named Crompton. The change he experienced was real and abiding; he became an entire and devoted Christian.

His father died of heart-disease, in 1816, and the year following he disposed of the business and removed to Manchester for a short time, intending to study under the Rev. Dr. Burton, with the view of becoming a clergyman. But God had other plans in store for him; he had a warm admiration for the doctrine, worship, and formularies of the Established Church, but at heart he was a thorough Methodist; and at that time he had a conversation with the Rev. James Wood, which riveted his attachment to Methodism. This was much strengthened soon afterwards by the kind words and decided action of the Rev. Richard Reece, superintendent of the Manchester circuit, who one evening announced from the pulpit that "Brother James Heald would preach in the morning at five o'clock." He dare not disobey, kept the appointment, performed the duty with so much satisfaction that his name was at once put on the plan as a local preacher, and it remained there for half-a-century. Some of the outlines of his early sermons are preserved, and indicate his qualification for the office, but those are the only manuscript records he has left of his religious life. He was also from early life a class-leader, which office he held for about half-a-century. He had a large class composed mostly of working people, in whose welfare, both temporal and spiritual, he ever took a deep and active interest. In the class-meeting he gave the strongest evidence of his great power in prayer, often pleading most earnestly with God on behalf of those committed to his care. Two of his sisters were married, one to Mr. Parker, the other to Mr. Mounsey, and it was largely owing to his prayers that they became converted to God.

In 1825, he disposed of his estate at Portwood, and purchased another estate at Parr's Wood, near Stockport, where he made a permanent home for his mother, his sisters Maria and Margaret, and himself; and that home

became for nearly half-a-century one of the most hospitable Methodist centres in England. There he began to take the most active interest in public institutions in Stockport and other places. In 1828, he became Treasurer of the Dispensary, and through his constant endeavours soon saw it enlarged to the present Infirmary. He gave most of his time to watch over, direct, and promote the success of most of the charitable, philanthropic, and religious interests of the locality. Scarcely a day passed without some appeal being made to his purse; he gave time to consider each application, and seldom sent one away without rendering some aid, however distant the case might be removed, if it had a worthy claim. The extent and variety of his charitable contributions were known but to himself, and of those, when they were satisfied, he kept no record. After his death, the letters of sympathy sent to his sister made known, to some extent, the variety of his annual gifts.

To Methodism he was a most devoted and affectionate son. He was the chief cause of the erection of the large chapels at Stockport; he was for many years the generous circuit steward there. His name appears in the first published Report of the Wesleyan Missionary Society as a subscriber, and it occupied a foremost place there ever afterwards; he was for forty years a member of the Committee, and was more than ten years Treasurer to the Society. He was a great patron of the Wesleyan Theological Institution, especially of the Didsbury College, and the beautiful Heald Memorial Chapel there was the gift of his sister to preserve his memory. His benevolence extended to commercial life also. In 1839, a bank was in difficulties; he became a director, provided relief, stood by it for over thirty years, and watched it rise to become a great and safe concern. He was a man of the highest commercial as well as religious principles, and was just and exact to a farthing. He was stern in his integrity and uprightness, and firm as a rock in his convictions; calm in agitation, effective in argument, able as a public speaker, but not impassioned. He represented Stockport in the House of Commons from 1847 to 1852; and when defeated at Oldham afterwards, his friends gave him a costly Bible to keep as an heirloom. He retained good health for seventy-four years, after which bronchitis prostrated him, and limited his exertions;

but he spared not himself whilst he could leave home. Paralysis seized him—1st October, 1873—which soon proved fatal. He lingered, enjoying the light of God's countenance, till Sunday, 26th October. In the morning he partook of the Holy Sacrament, and in the evening he joined the redeemed of the Lord in heaven, aged seventy-seven years. He was interred in the family vault at Chapel-en-le-Frith, in the Peak of Derbyshire. His portrait has a prominent place in the fore-ground of Agnew's fine Picture of the Centenary Meeting held at Manchester, in 1838, where he is seated by the side of Thomas Farmer.

"Methodism possessed in James Heald, for half-a-century, a firm, consistent, judicious, liberal, and never-changing friend. His sagacity and soundness of judgment were early developed; and his acquaintance with the Methodist system, in itself, its workings, its relations to Church and State, its influence upon England and the world, and in its position amongst the evangelical forces of Christendom, was speedily matured. This was largely owing to the careful way in which he always read the literature of Methodism; and partly to the thorough training he received from the leading men in the Connexion, lay and ministerial, with whom he was constantly having intercourse, public and private. His life was bound up with Methodism; he was in all its counsels; he aided in the projection and accomplishment of all its schemes; and, as a rigid conservative, gave his utmost strength to the resistance of violent changes which were attempted upon its constitution. In the times of its great joys, such as the Centenary in 1839, and the Missionary Jubilee in 1863, no one more heartily or more liberally rejoiced. Methodism has never been bereaved of a more loyal, more generous, and true-hearted friend."

John Fernley.

[*Born*, 1796: *Died*, 1874.]

RICHES bring responsibilities which but few men discharge so as to give them satisfaction at the end of life. To this rule there are honourable exceptions, and when a man distributes his wealth in his life-time in the proportion as God has prospered him, he has the double joy of giving and seeing others made happy in receiving. Just such a person was the subject of this sketch.

John Fernley was the second son of Thomas and Mary Fernley, of Stockport, where he was born 12th April, 1796. His parents were both godly Methodists, and in their happy home their children were always under religious influences. John was accustomed to attend the Methodist services on the Sunday, and occasionally on week-day evenings. When he was about nineteen, his mind was awakened to a sense of the need of knowing his sins forgiven; and for two years he had longed to meet in class, but no one invited him to do so, till 1815, when Thomas Smith gave him a helping hand, and took him to his class. In July, that year, he entered into the liberty of the children of God; he then entered into a covenant to be on the Lord's side, and the resolution then taken was never afterwards broken. At twenty-one his mind was drawn towards the ministry, and an interview he had with the Rev. Legh Richmond nearly determined him to study for the Church of England. He commenced to learn Greek and Latin; but

meeting with the Revs. Dr. Townley and David M'Nicoll, they found his mind was fixed on Methodism. He spent two or three years at home studying, but gave up the idea of entering the Church, or even the Methodist ministry, and in 1818 he joined his brother, Thomas Fernley, and Martin Swindells in the business of twist-spinners. He soon found his mind wholly absorbed in business concerns, which, in eighteen months, yielded such a handsome return, that he felt sure he was then in his right path, his "conscience applauding" the choice he had made. He did not fall into the love of money for its own sake, but for the good which it would enable him to do.

In 1821, he began housekeeping, observing the most orderly habits and keeping exact accounts of both income and expenditure. He commenced holding daily prayer with his household, a happy custom which he observed for more than half-a-century. In 1823 he was made a Methodist class-leader at Stockport, and he continued to hold that office during his life; but he did not yield to the invitation to become a local preacher, not being clear in his mind that his vocation was in the pulpit. He was a believer in the power of prayer, and himself established a seven o'clock Sunday morning prayer-meeting in his warehouse, which he himself attended and took part in. In 1825, he removed from Stockport and settled in Grosvenor Square, Manchester, making his home a central attraction for Methodist preachers, itinerant and local. In 1827, he married Eliza, the daughter of James Wood, Esq., and having an ample income secured for life for his wants, tastes, and charities, he retired from business, and gave all his time to promote the interests of public institutions and Methodism. A young, active, and intelligent man, wealthy and well connected, offices multiplied on him. Dr. Bunting, then residing in Manchester, requested Mr. Fernley to become Treasurer to the Chapel Fund, an office for which he was well fitted, and which he served for many years with great advantage. He was the ever-ready supporter of those plans which soon brought the Fund to its present perfect condition. He was also one of the earnest patrons and promoters of the scheme for establishing a Methodist Theological Institution; and he became an active Trustee and Treasurer of the Oxford Road and Ancoats Chapels, Manchester, and Treasurer of the Oldham Street Trusts. He threw his whole soul

into these responsibilities, and his devotion and success caused him to be often the only member of a committee present, so that he facetiously called himself "a committee of one."

Mr. Fernley was a man of most catholic character. He was four years Secretary of the Stockport Dispensary and Fever Hospital. He afterwards became Deputy Treasurer and one of the House Stewards of the Manchester Royal Infirmary; the erection of the present building, then one of the noblest in Manchester, he superintended from the foundation to the top-stone. He also became Deputy Treasurer of the Lunatic Hospital, and with the aid of Dr. Dickson drew up a code of rules for its government; he also revised the rules for the Infirmary. He gave his undivided attention and his whole time to promote the schemes of others for the benefit of his fellow-citizens.

In private life, Mr. Fernley was the centre of many happy gatherings. He gradually collected a valuable library, and in the selection, binding, and arrangement of his books, he displayed refined taste. His love of music amounted to a passion. He played on his own organ with much skill, and made a fine collection of the best sacred music,—that was his favourite relaxation. Stanley House became noted for its excellent music, and one result was shown by the publication of "Tunes New and Old," compiled by John Fernley and John Dobson, in preparing which, Mr. Dobson occasionally consulted the writer of this record. Mrs. Fernley was for many years a great sufferer, but she found much relief and consolation in the elevating music played daily by her husband on the organ. That beautiful organ, and much of Mr. Fernley's music, he bequeathed to the Didsbury Wesleyan College. The organ was their greatest solace when, in April, 1837, they had to part with their only boy when only thirteen months old, to them a life-long sorrow.

The winter of 1854 was spent by Mr. and Mrs. Fernley at Southport, with so much benefit to their health that Mr. Fernley had "Clairville" built, a beautiful residence in which every comfort was provided, and in which the winters of 1855 and 1856 were spent. In 1859, Stanley House was broken up, and they took up their permanent abode at Southport. There Mr. Fernley laid himself out for a succession of benevolent and religious enterprises of almost princely character,

projected for the benefit of Methodism. First came Trinity Chapel, which occupied his attention for two years. It was a free-will offering, commenced in May, 1863, and opened in September, 1864. The ultimate success of that erection gave him supreme contentment. He next undertook the building and presentation of Wesley Chapel for the Ecclesfield neighbourhood. He also discharged the debt—£1500—on the minister's house at "Trinity," Dr. Wood giving a like sum to free the other minister's house from a similar burden. Mr. Fernley next determined to erect schools for the education of daughters of Wesleyan ministers; that beautiful building he superintended the erection of and rejoiced in its completion. The last business act of his life was to arrange for the final payments to be made for Trinity Hall. He gave £15 yearly as prizes for the best theological essays written by students at the Didsbury College.

The "Fernley Lecture" was established as the result of many years of consideration, the object of the Founder being, to secure an annual expression at the Methodist Conference on some leading topic of theology. The endowment yields £50 per annum, which each lecturer receives for his address; these are published, and as years roll on, an addition is made to Methodist divinity of very valuable sermons, essays, and treatises.

In 1869, Mr. Fernley's hearing failed, and he could no longer lead his society class. On returning from his last visit to class, he wrote, "I have sustained this responsible office from 1823 to 1869, forty-six years, and deeply regret having to relinquish it. All this time I can testify to the great benefit I have experienced in this form of the communion of Saints." In December of that year, Mrs. Fernley died; the loss of such a companion he deeply realised, for her memory was ever before his mind. He devoted much time to recording his thoughts in a full diary. He himself lingered on in increasing weakness till Christmas day, 1873, when he attended Trinity Chapel for the last time. He started for chapel on the following Sunday, but was unable to reach it; he returned home, his strength rapidly failed. He was unwilling to think any value rested on any work of his; he attributed all the good to his Saviour. He lingered on till January, 1874, when he peacefully entered into rest, aged seventy-seven years.

Sir Francis Lycett, Knight, J.P.

[*Born*, 1803: *Died*, 1880.]

MANY men have striven to be useful to their fellow-countrymen in their generation; some have succeeded; a few have excelled nearly all their compeers. Amongst the latter class must be placed the distinguished citizen of London whose name is here introduced.

Francis Lycett was a native of Worcester, born 1803. In that ancient city Methodism existed in the last century; Worcester was made the head of a circuit in 1788, and it was a place which commanded the services of some of the best ministers in the Connexion. The Lycett family worshipped with the Methodists, and Francis was associated with them from his youth upwards. He was converted in his youth, joined the Society, and never afterwards wavered in his religious choice. His father was a glove-maker; and he gave his son the best education the grammar-school of the city afforded, after which he entered his father's glove works, and devoted himself earnestly and heartily to commercial pursuits. About the year 1830, the glove business declined at Worcester, and Mr. Lycett, then a poor man, accepted an invitation, in 1832, to take the management of the glove business carried on by Messrs Dent, Alcroft, and Co., in Friday Street, London. It was then only a small concern; but the business qualifications and thorough generalship of the new manager, soon produced so great a

change, and increased the returns so considerably, that some ten or twelve years afterwards, Mr. Lycett was taken into partnership, and from that time the advances made were so considerable, that in 1865 it was said that his tact and master-mind had raised the firm to be the largest of its kind in the kingdom, doing business at that period to the extent of one million pounds sterling per annum,—and much of that success was publicly acknowledged to the energy and active superintendence of Mr. Lycett. In 1865, after an active partnership of twenty years, he retired from business, having realised about one hundred thousand pounds as his portion of the proceeds.

He joined the Methodist Society on coming to London. Methodism at that time had only feeble hold on the metropolis, but his preferences lay there; he was a Methodist from conviction, and as God prospered him in his worldly concerns, he did not disregard the claims God had on his purse. Hence some years before he retired from business, his name is in the Report of the Wesleyan Missionary Society as having given a thousand pounds to its funds. In 1880, when he died, his subscription remained, as it had long been, £200 per annum, and his previous gifts, £3680. He was a man of temperate and regular habits, by which he maintained his good health, and a comparatively youthful appearance, after he had counted seventy years. He was the architect of his own fortune, and was a fine example to young men of what industry and perseverance can achieve when associated with energy and will. From early youth he seemed to have grasped the idea of the progressive advancement and ultimate triumph of Christianity. His strong preference for Methodism was based on the belief that its institutions and agencies were peculiarly well adapted to promote that end. To these he steadily and sedulously applied his own abilities and influence. Hence, in 1860, when it was so clearly demonstrated that Methodist progress was immensely behind what it should be, and what was required of it, he conceived the magnificent idea of erecting fifty new Methodist Chapels in London in twenty years, each to accommodate at the least one thousand persons. For that purpose he most generously offered to give £50,000, provided the country societies would add another £50,000. The latter sum was raised, and a much larger amount, and the founder of all those edifices had the satisfaction and joy of

selecting nearly fifty excellent sites, and laying the foundation-stones of about forty of those chapels. When he gave his noble gift, there were only sixteen Methodist Chapels in London in which a thousand persons could worship; he lived to see nearly sixty such places in the metropolis. It is easy to count the chapels built, and the new sittings provided; but the spiritual good accomplished already none can reckon, and what is in store for future generations to realise is beyond the power of imagination to conceive. In promoting this great and good work, Mr. Lycett's sacrifice of time, strength, and labour, were as remarkable as was his financial liberality.

As one of the leading citizens of London, Francis Lycett's name will long be remembered and held in high esteem. During the Lancashire cotton famine, owing to the American War, 1862-64, he was one of the liberal contributors to, and generous administrators of, the Mansion House Fund to relieve distress. In 1866, the year after his retirement from business, Francis Lycett and Sidney Waterlow were unanimously elected Sheriffs of London and Middlesex, and they served during the mayoralty of Christopher Gabriel, who was the first Methodist to become the chief magistrate of London. In 1867, the Queen conferred the honour of knighthood on both the Sheriffs, and the Lord Mayor was made a baronet. During his year of office, the Sheriffs had to visit Paris to present an address of congratulation to the Emperor Napoleon III., who fixed Sunday to receive the address; but the Christian Sheriffs respectfully declined Sunday business, and another day was fixed. Thus was a powerful emperor rebuked by a Methodist layman. As a thank-offering to God, during his shrievalty, he presented to the Methodists of Worcester a large piece of land on which to build a new chapel, and gave liberally towards its erection. He was assiduous in promoting the welfare of various charitable institutions in the city of London, which he aided with both time and means. He was one of the originators of the Liberal Club in the city, and took an active part in its management. His political principles were decidedly Liberal, and he contested three or four constituencies, in the hope of entering the House of Commons, but he was not successful. Worcester, his native place, would have returned him, only the Conservatives were a majority.

Sir Francis Lycett was greatly moved when in December, 1879, City Road Chapel was so seriously burnt; but he lived to see it restored, and to take part as a lay representative in the London Conference of 1880. He had hoped to see his dear friend, Mr. Alderman M'Arthur, enter on his duties as a Methodist Lord Mayor, but God ordered otherwise. His illness was not long, but it came as a surprise to his friends. He had reached the age of seventy-seven years, and, owing to his abstemious habits, had about him the freshness of youth, and a buoyancy of manner unusual for his years. He was in his place in the Green Lanes Chapel only a few days previous to his death; and when there, seldom took his seat till the sermon commenced, looking after strangers, seeing them placed in pews and supplied with books. That chapel was his own creation; he worshipped in it from its opening till he died. He especially enjoyed the week-evening services, and the Sacrament of the Lord's Supper. The suddenness of his removal intensified the grief of those numerous friends he had gathered around him. He died in great peace, 29th October, 1880, relying solely on the merits of Christ. He was interred in Highgate Cemetery, the Revs. Dr. Gervase Smith and Dr. Punshon taking part in the service, and both followed him to the grave two years afterwards. Funeral sermons were delivered afterwards in London and at Worcester. A handsome mural marble monument, with his portrait-bust, life size, and a characteristic likeness, has been erected to his memory in the City Road Chapel, London.

The will of Sir Francis was proved, the personal estate being sworn under £200,000, He leaves Lady Lycett £1000 and his household effects; then follow fifteen legacies to relatives and friends, varying from £5000 to £100 each. He also left £24,000 to the Wesleyan Metropolitan Chapel Building Fund; £5000 to the Provincial Chapel Building Fund; £2000 to the Leys School, Cambridge; £2000 to the British and Foreign Bible Society; £5000 to the Wesleyan Missionary Society; £2000 to the Home Missionary Society; £1000 to the Worn-out Ministers' Fund; £500 each to the Theological Institutions at Richmond, Didsbury, and Headingley; £1000 to the Wesleyan Normal Institution, Westminster; £2000 to the London City Mission; £500 each to the Strangers' Friend Society, and six other charities.

Sir William M'Arthur, K.C.M.G., M.P.

[*Born*, 1810 : *Still Living.*]

THERE are no men in the world with more stamina, and with sounder principles in politics and religion, than the Scotchmen who settled in Ulster ages ago, and have made that part of Ireland the centre of Irish industry and wealth. The ancestors of Sir William M'Arthur originally dwelt in Argyleshire, but emigrated to the north of Ireland about the time of the Revolution. The father of Sir William was John M'Arthur, born in 1763, who became a Methodist itinerant minister in 1792, laboured with great diligence, regularity, and usefulness till 1818, when he was compelled by disease to retire from active work; and for more than twenty years he resided at Omagh and Londonderry, preaching as health permitted, till 2nd March, 1840, when he died in peace, aged seventy-seven years.

William M'Arthur was born at Londonderry, in 1810, and received a good commercial education; and when of age, settled in business as a general merchant in that city, where, by integrity, intelligence, and industry, directed by the fear of God, he soon secured the fullest confidence of his fellow-citizens. He soon found himself at the head of one of the largest establishments in that commercial city, an alderman in the corporation, and active in promoting such local improvements as the bridge over the River Foyle, and the magnificent line of quays which adorns its banks. The business begun in Ireland

extended itself by branches in Sydney, Melbourne, and Adelaide, in Australia, which were founded and superintended by his younger brother, Mr. Alexander M'Arthur, who became a member of the Colonial Legislature.

The gold discoveries in Australia compelled the removal of the central business to London, and in 1857 Mr. William M'Arthur established himself in Colman Street, in the city—his Irish friends, and especially the cause of Irish Methodism, feeling deeply the loss his removal involved. He was in many ways a great benefactor to Ireland, and one of its most generous philanthropists; but he did not cease his patronage, or terminate his benevolence when he took up his residence in England: he has frequently visited Ireland since, and he has helped the Methodists in chapel building there; he and his brother contributed £3000 towards the erection of Wesley College, Belfast, of which Mr. W. M'Arthur laid the foundation-stone in August, 1865, and to promote whose claims he spent three months in the same year in the United States, calling personally on the writer of this record the day after his return to London, to report the progress of his mission, and his hearty reception in America by Methodists and others. His sympathies have led him to take part in other benevolent movements—social, educational, and religious—besides those of the denomination of which he is a firm supporter and warm-hearted member and official.

Ten years after he came to London, the great interest he took in public affairs in the city marked him out for spheres of special service, and in 1867 he was elected one of the Sheriffs of London and Middlesex, an office of great responsibility and importance, the duties of which he discharged with the highest satisfaction to the public. In 1865, he contested the borough of Pontefract, though unsuccessfully; but the decision was wisely ordered, as a much larger and more important constituency soon afterwards accepted him as their parliamentary representative, and since 1868 he has sat as member of Parliament for the large borough of Lambeth, in which he then resided. At Pontefract, he stated the basis of his political principles,—decided Liberal,—but the measures then contemplated have long since passed into history. He supported Lord Palmerston, has since firmly sustained

the ministry of Mr. Gladstone, has been an advocate of Liberal progress, of whatever tends to ameliorate the condition of the working-classes, of religious equality, and of the removal of all fetters on trade and commerce. He is a sound and true Protestant, resisting the inroads of Ritualism, and the Romanising tendency of so many of the Established clergy. His name will long be remembered in London and Surrey, for his successful efforts to free the whole of the bridges over the Thames in London from toll; and that was for him a happy Saturday when, in company with members of the royal family, he was amongst the first to ride over the several bridges free from the exaction of toll. Sir William M'Arthur is now considered amongst the veterans in the House of Commons. He has taken the deepest interest, in Parliament, in all matters tending to promote the interest of our colonies; and it was mainly to his unceasing endeavours that the numerous islands of Fiji were added as jewels to the British crown, and placed under English protection.

In 1872, on the death of Mr. Alderman Hale, Mr. William M'Arthur was unanimously elected Alderman of the Colman Street Ward, in the city, in which he carried on his business. He is also a magistrate for the county of Surrey; and both in the city of London and in Surrey he has taken a most active part in the administration of justice. His public duties are numerous, and of a responsible character. He has for many years been chairman of the Star Insurance Society, a director of the City Bank, and also of the Australian Bank; also of the Eastern Telegraph Extension Company. He is a member of the Committee of the British and Foreign Bible Society; of the Wesleyan Missionary Society; of the London City Missions; of the Evangelical Alliance; and of the Sunday-School Union. When the Centenary of Sunday Schools was celebrated in the metropolis, he was one of the speakers at the great meeting held in Guildhall, in the city, when in his speech—a most interesting one—he said he had been a Sunday-school teacher for forty years, and many were in the audience as teachers who had been scholars under his instruction. He has often presided at the noon-day prayer-meetings in the city. Men of such varied occupations, so warm-hearted, and with such a wide range of usefulness, are very rare. There are plenty of rich men, and plenty of good men, but

there are few only who combine riches and goodness with so much and continuous usefulness.

The 9th November, 1880, was the memorable day on which William M'Arthur, amidst the plaudits of half-a-million citizens, entered on the duties of Lord Mayor of London. The Lord Chancellor, on greeting him at Westminster, spoke of his excellent character, of his visits to New South Wales, South Australia, the Islands of the South Seas, and America, to promote philanthropic objects, as well as commerce, and said his zeal to promote the moral and spiritual interests of his countrymen, and of the native races in all parts of the world, was such as few could rival. He was chairman of the meeting at City Road Chapel, in 1878, to free that chapel from debt; he was chairman there in June, 1884, to commemorate the Centenary of Enrolling Mr. Wesley's Deed of Declaration in 1784; he was a member of the Ecumenical Methodist Conference of 1881, and gave all the representatives a reception at the Mansion House, himself entertaining Bishop Simpson there. He was one of the most liberal supporters of Sir Francis Lycett's Metropolitan Chapel Building Fund; and he himself, in 1883, inaugurated a new fund for the same purpose, giving £10,000 to commence it, towards the erection of fifty new Methodist chapels in London, to seat from 500 to 800 persons each—his brother, Alexander M'Arthur, M.P., giving £5000 for the same purpose. At the age of seventy-four, he was zealous in his duties as a citizen, devoted to his Parliamentary responsibilities, and as devoted as ever in promoting the cause of God and Methodism.

Considerable disappointment was manifested by the public of London, that Alderman M'Arthur should retire from the office of Lord Mayor without any mark of distinction being conferred upon him; shortly afterwards, the Queen appointed him a Knight Commander of the Order of St. Michael and St. George, a title not hereditary, but given to persons who render special service to the colonies of England.

In October, 1884, Sir William M'Arthur, feeling the infirmities of seventy-four years, intimated to the electors of Lambeth, much to their regret, that he did not intend to offer himself for re-election when the present Parliament was dissolved.

Thomas Bywater Smithies.

[*Born*, 1817 : *Died*, 1883.]

THOMAS BYWATER SMITHIES, in its fulness, will be recognised by fewer persons than it would be with the second name only initialed; the three initials, "T. B. S.," have been printed millions of times in connection with the beautifully illustrated cheap periodicals of thirty years following 1851. There has not been a man in England who has laboured so hard, so long, and so successfully, to provide and circulate pure literature—works advocating temperance principles, kindness to animals, and social happiness and prosperity—as did Mr. Smithies. He was a man so devoted to the work to which God called him, and of such pure and simple habits of life, that no titles could add any honour to his name.

Thomas Bywater Smithies (his mother's maiden name was his second) was born at York, 27th August, 1817. Father and mother were both industrious and godly Methodists, whose ancestry could boast of little more than their pure and earnest lives. From his mother, Thomas inherited a clear and sagacious mind, steady activity, and firmness of purpose, with a love of what was true, pure, honest, and gentle, which no after circumstances of life could alter; all the germs of these virtues he inherited, and his pious and gentle mother cultivated them till they all became settled principles in his life and actions. In very early life he learned to give part of his money to

God and His cause, until it became one of the greatest joys of his life; and giving to deserving objects, in his later years, was with him a passion and pleasure, to an extent known only to God and the numerous individual recipients. His mother dedicated him to God, and he consecrated all his powers to His service. As a child, he began to help Mr. Agar, of York, in preparing and distributing tracts. He was converted at fifteen, and joined the Methodist Society, and the accounts he read of missionary life led him to desire to go to Africa as a missionary, but the way did not open.

At the age of sixteen, in 1833, he entered on commercial pursuits, as a clerk in the Yorkshire Fire and Life Insurance Company, in which position he spent eighteen years, with devoted fidelity; and having hours in the morning and evening to himself, after he became a Sunday-school teacher, he spent much time in visiting the homes of the children in his class. What he saw and heard there of poverty and misery, led him in 1837 to become a total abstainer, that he might the more successfully plead with the drunkards. He began the first Temperance Society in York, and having no funds, he himself prepared and distributed the bills calling meetings. He originated missionary boxes for use amongst children in 1838, and gathered in York £15 the first year, and £30 the second year; by that plan many thousands of pounds have been collected by children who before gave nothing, and felt no interest in the cause. Now all that is changed. He began to visit the homes of the poor during the hours of Divine worship, and the amount of Sabbath desecration he discovered suggested the adoption of plans to lessen the evil, which he saw carried out. In 1840, he was associated with the Rev. John Rattenbury in revival services, and rejoiced in seeing as many as ninety conversions on one evening. This led to his giving a hearty welcome in 1845 to the Rev. James Caughey, an American evangelist, who did not meet with the kind reception from the Methodist Conference he deserved, and Mr. Smithies was his friend through many years of service, the writer of this record acting for some years as agent for the sale of Mr. Caughey's works. About that time, Mr. Smithies originated the holding of missionary meetings amongst Sunday-school children, when interest was awakened by the exhibition of idols, native

dresses, and other things brought from heathen lands, ending with a good collection.

In 1847, when only thirty years old, and single (he never married, that he might provide for and take care of his venerable mother, and a suffering sister, who still survives—1884), he entered upon a wider sphere of philanthropic service, and instituted a Ragged School in York, in which he gathered and had taught, and otherwise cared for, 110 poor children. He originated the FIRST BAND OF HOPE in his own house; now they are spread over Christendom. He was led to this work by the result of his inquiries made with prisoners he visited in York Castle, finding, amongst seventeen convicts, fifteen who had been in Sunday schools, ten of whom owned that drink was the cause of their ruin. Ever after he got all the Sunday-school children he could, and all the members of his Methodist Society Class, to sign the pledge. In 1849 he left York, and came to London as managing secretary of the Gutta-Percha Works. In London his mind soon got new impulses and motives for action, which grew and developed into extensive benevolent enterprises.

Seeing what a mighty influence the Press was, he resolved to venture something in that direction, to improve and purify the literature of the age, especially that for the young. In 1851, he originated, at a great outlay, a new broadsheet, *The Band of Hope Review,* at one halfpenny; that involved him in loss for some time, but he meant good, not gain, so friends many came to his help. Having started that work for children, in 1855 he commenced for the industrious classes *The British Workman,* a beautifully illustrated broadsheet of four pages, advocating temperance, kindness, purity, love. Both those reached a monthly circulation of over three hundred thousand. He then began to issue illustrated tracts, dealing with the same moral, social and religious subjects, and these were circulated by millions. To these were added scores of Pictorial Wall-Papers; and then came other monthly periodicals, the titles of which were, *The Infant's Magazine, The Children's Friend, The Family Friend, The Friendly Visitor,* and afterwards *The Weekly Welcome.* For these he employed the pens of the most popular moral writers of the day, and each was profusely adorned with engravings in the highest

style. Added to these, Mr. Smithies prepared and published numerous cheap and popular books, and others more costly, the latter edited by himself, with the simple "T. B. S." on the title-page.

Mrs. Catherine Smithies, his venerable mother, at fourscore, originated *The Band of Mercy*, which is spreading over England and America, to advocate kindness to animals; and it now forms part of the organisation of the Royal Society for the Prevention of Cruelty to Animals. The writer was associated with Mr. Smithies for some years in the circulation of his works, and enjoyed his friendship a quarter of a century. His mother died in 1877, and to preserve her name and memory, he had erected on Wood Green, where she lived and died, a handsome and large drinking-fountain, duly inscribed on the four sides of the base, which is surmounted by a granite obelisk seventy feet high.

The death of his mother soon showed a manifest influence on his own life. Although only sixty years old at that time, failing strength indicated an over-wrought frame. Ascending a flight of steps one day with the writer of these lines, he lingered on the way, and said he would give much to be able to climb as the writer had, and panted for breath. His energies slackened, but the fervor of his spirit remained. In his comparative retirement, for several years, he longed for more strength to continue his exhausting efforts, but God judged otherwise. When unable to do all his accustomed literary work, his religious duties were never abated, and his great love for the Bible and prayer, and for the sacredness of the Sabbath, were strongly manifested to the end of his days. He spent much time in prayer every day, and in meditating on God's Word.

In 1883, he could no longer leave home, but for brief walks in his beautiful garden; he hoped in the summer to again visit the seaside, but his utter weakness told him the end was near. On 19th July, when nearly sixty-six, he welcomed his sister's loving greeting, joined in the evening worship, then became unconscious, and in great peace entered into rest, 20th July, 1883. A multitude of friends, not mere formal mourners, attended his funeral in Abney Park Cemetery. All his valuable publications are continued, and will be a great blessing to millions, whilst he rests from his loved employ.

Samuel Danks Waddy, B.A., Q.C., M.P.

[*Born*, 1830: *Still Living.*]

TO INHERIT a good name, and to receive and hand down a bright family escutcheon, is a privilege and an honor, and this may be claimed for the subject of the present sketch. His grandfather, Richard Waddy, was a Methodist divine, and an excellent preacher during seven years of the last century. His father, the Rev. Samuel D. Waddy, D.D., was a distinguished preacher in the same body contemporaneously with Richard, the grandfather; and the grandson, Samuel Danks Waddy, takes a foremost place in the Methodist Connexion, as one of the most prominent and eloquent lay preachers of the body. Had he not chosen the law for a profession, he would no doubt, by his distinguished gifts and acquirements, have exceeded in eminence both his father and grandfather as a preacher.

Samuel Danks Waddy was born at Gateshead-on-Tyne, 27th June, 1830, whilst his father was travelling in that circuit. He was the eldest son of a numerous family, each of whom has made a good mark "on the sands of time" over which they have passed, but Samuel has surpassed them all. When he was about eleven years old, he entered Wesley College, Sheffield, as one of the first students at the opening of the College, his father being governor and chaplain thereof during the latter part of his stay there. Whilst pursuing his studies there, he

made some happy and life-long friendships, but what was of far greater importance, he gave his heart to God, and joined the Methodist Society: the occasion was one of a remarkable revival in the College, which began amongst the young men themselves, and was chiefly carried on by them, night after night, till nearly every student was converted; also some of Samuel Waddy's sisters, and some of the College servants. It was one of the most successful and happy religious awakenings recorded in the history of Methodism, some details of which are printed in the "Life of the Rev. S. D. Waddy, D.D." From Wesley College, Samuel D. Waddy proceeded to the London University, where he took his B.A. degree at the age of twenty, in the year 1850. He chose the law for a profession, a decision which occupied considerable attention at home, and every care was taken to maintain his religious life, whilst preparing for the graver responsibilities of life. His success is indicated by the fact that, in 1858, he was called to the Bar of the Inner Temple, and he at once joined the Midland Circuit, where, for more than a quarter of a century, he has occupied a most prominent place.

His public career has been one of continued advancement. In 1874, he was created a Queen's Counsel, and that secured for him more clients than he had ever had. In 1876, he was elected a Bencher of his Inn. In 1874, he sought a seat in Parliament, and at the General Election that year, he was returned as Member for Barnstaple. He represented that borough till the death of Mr. John A. Roebuck, in December, 1879, when a vacancy occurred at Sheffield, where Mr. Waddy was so well known, and accepting the Chiltern Hundreds, he contested Sheffield, and was returned by a majority of 478 votes over his Conservative opponent. At the Election of 1880, he lost his seat there by only forty votes, more than that number having been kept drinking at public-houses, by some Conservative trickery, till after the poll was closed. It was not likely that a Member of Parliament so able and so useful, would long remain out of the House; so when a vacancy occurred in the representation of the city of Edinburgh, in November, 1882, Mr. Waddy was returned for that constituency, and he is at present (1884) Member for Edinburgh. Mr. Waddy's speeches in Parliament are always listened to with marked attention, they indicate that the speaker is master of the subject in debate, and what he says

secures consideration, both in the House, and in the country when read in the reports.

Whatever influence Mr. Waddy may exert in Courts of Law as a pleader, or in the House of Commons as a legislator, it has been equalled, if not exceeded by his sermons in the pulpit, and his speeches on the platform. Unless exhausted by legal duties and responsibilities, he generally preaches every Sunday in the place where he may be staying; and his sermons are a source of delight and instruction to congregations large and small. On the platform he is one of the most effective and powerful speakers of the age. The Young Men's Christian Association has had him as a lecturer; quite recently he was the chairman at the Great Wesleyan Missionary Meeting in Exeter Hall. He was one of the founders of the Metropolitan Chapel Building Fund of Methodism, and one of its most able and effective pleaders in the earlier years of its existence. He has been a Member of Committee of most of the agencies in the Methodist Connexion. He is at the present time Treasurer of the Metropolitan Chapel Building Fund; a Member of the Committee of Privileges for guarding the rights of Methodists; a Member of the Committee of the Worn-Out Ministers and their Widows' Fund; a Member of the Committee to Provide Assistance for Necessitous Local Preachers; a Member of the Local Preachers' Mutual Aid Association, and one of the privileged few entitled by virtue of office, to attend the Mixed Conference of Methodism, without election. Mr. Waddy was married in 1860 to a daughter of Samuel Garbutt, Esq., of Hull, and has a considerable family, some of them grown up, and preparing to occupy places of importance like their distinguished ancestors.

Alexander Kilham.

[*Born*, 1762: *Entered the Ministry*, 1785: *Died*, 1798.]

ALEXANDER KILHAM'S name has been before the public for more than a century, and it has furnished a theme for the highest commendation, and the severest condemnation; just as prejudice and ignorance have prevailed so has he been censured, but where he was best known and understood, there was he esteemed and beloved. There was about the man much that was lovable, hence he secured the affectionate regard of John Wesley and of the saintly Robert Carr Brackenbury, to whom young Kilham was personal servant and attendant before he became an itinerant preacher.

Epworth was the birthplace of Alexander Kilham, near to the Rectory House in which John and Charles Wesley were born: he entered life 10th July, 1762, at which time John Wesley was fifty-one years old. The parents of young Kilham were both godly Methodists, and they directed the steps and mind of their son in the ways of piety; but it was not till he was eighteen years old that Alexander decided his future career in life. When he was thirteen, George Shadford, Methodist preacher, when staying at his father's house, spoke seriously and kindly to Alexander, and the words deeply impressed his mind. A revival broke out in Epworth in 1780, in which three of Alexander's brothers were converted, and he also was spoken to by three female converts, who were anxious for his salvation. He devoted himself to

prayer with his friends, and the result he thus records: "I found a sudden change on my mind, I could not weep, but I found a great love to every one around me, and my heart was filled with unspeakable joy, my heart was changed from mourning to rejoicing." He began to pray in public, joined the Methodist Society, and felt a desire to preach almost immediately. At the age of twenty he preached his first sermon, at Luddington, and found liberty in the work. At that time Mr. R. C. Brackenbury preached at Epworth, and young Kilham heard him; on learning that he was looking out for a young man to be his personal servant, he introduced himself, and the saintly Squire accepted his services, which proved a great blessing to Mr. Kilham, as he had time to cultivate his mind, and to be useful in the cause of God. He travelled with him over parts of England, met Mr. Wesley at Nottingham, attended Mr. Brackenbury during his long stay in the Channel Islands whilst Methodism was being planted there by Mr. Brackenbury, Adam Clarke and others. He left the island in June, 1784, and travelled with Mr. Brackenbury in England for a year, visiting and preaching both of them in various places.

On leaving Jersey Mr. Kilham afresh covenanted with God, on 6th June, 1784, to be His servant, wrote to Mr. Wesley offering himself for the itinerant work, and continued with Mr. Brackenbury till July, 1785, when he was accepted as a preacher, and stationed at Horncastle. He was earnest, diligent, and happy in the work, and encouraged by Mr. Brackenbury. In August, 1788, he was stationed at Learborough, and during his residence there, he married Miss S. Grey, a happy union but of only short duration. His intercourse with the preachers was to him most agreeable, and he resolved to remain an itinerant "provided there be no alteration after Mr. Wesley's death that shall make it advisable to desist." His colleague in the ministry talked with him "about alterations necessary in our Church Government." That was before Mr. Wesley's death. In 1789, he was removed to Pocklington, and in 1791, four months after Mr. Wesley's death, he was stationed at Newcastle-on-Tyne.

During the stay of Mr. Kilham at Newcastle, the disputes began in London between the trustees of Mr. Wesley's manuscripts, which was severe and protracted, the history of which has not yet been published,

but it exists in the library of the writer. Mr. Kilham wrote two or three anonymous letters on the occasion, and thus began the contention which ended in his expulsion in 1796. In January, 1792, Joseph Coureley, whom Mr. Wesley had ordained, gave the sacrament to several societies, which soon led other societies to ask for the same privilege. This caused much contention, and some separations. The Rev. Thomas Taylor agreed with Mr. Kilham, that all the societies ought to have the sacrament, and the latter earnestly advocated their claims to that privilege. As he had a ready pen, he used it freely in that behalf, both by letters and pamphlets, and some of the prominent preachers, Jonathan Crowther, Jonathan Edmondson, William Bramwell, and others encouraged him in so doing, promising their help. In 1793, Mr. Edmondson offered to bear with Mr. Kilham part of the expense of defending "the cause of liberty in opposition to Methodistical bishops:" these were Mather Benson, Moore Pawson, Bradburn, and others. In 1794, the proposed plan for creating bishops (Cope and Mather were such) was strongly resisted, and nipped in the bud. Mr. Kilham was the most formidable opponent of the bishop party, and for his conduct in the affair, Mr. Mather resolved early in the controversy to accomplish his expulsion from the itinerant ministry. This is manifest in various published letters, broadsheets, and pamphlets, of 1794, 1795, 1796, now before the writer. In 1794 that extremity was named to Mr. Kilham as the penalty of his conduct in persisting in his publications, in defence of liberty, and the rights of the people. Backed as he had been by various preachers, who promised to defend and encourage him in his efforts; yet when they found such a formidable array of old preachers opposed to Mr. Kilham, and opposed to letting the societies have the sacraments from their own preachers, even from the hands of those itinerants whom Mr. Wesley had specially ordained for that purpose, they failed in their allegiance to him. But Mr. Kilham remained firm to the liberal principles he had espoused and advocated, and although it cost him his place in the Connexion, and the stigma of expulsion in the London Conference of 1796, yet he faltered not because of the penalty, he bore the whole weight of the condemnation of the Conference, and retired from the Connexion conscious in his own uprightness of heart and purity of purpose.

Alexander Kilham was a Liberal in advance of the men and the age in which he lived, he was born and died in the eighteenth century, but the principles he advocated, and for which he sacrificed everything, have been acknowledged in the nineteenth century to be both right and just, and even the Conference which expelled him for his honest persistency in his convictions and opinions, has since, by instalments, conceded to the societies all those privileges and advantages for which he pleaded. The attempt made to establish a Methodist Episcopacy in England signally failed, because it was made in an underhand and secret manner. Dr. Adam Clarke was the secretary of the Lichfield Meeting in 1794 when the plan was drawn out, and the first bishops selected, but because of its premature discovery, the minutes of the Meeting were kept secret, and it was not till nearly fifty years afterwards that they were discovered by the present writer in one of Dr. Clarke's portfolios. Jealousy and prejudice largely influenced the minds of the preachers who stood up in Conference to approve of the exclusion of Mr. Kilham from the Conference. Mr. Kilham was a dissenter, he acknowledged himself to be one, whilst the old preachers were foolishly clinging to some kind of figment that they were half churchmen. They were neither churchmen nor dissenters. Few of the preachers who took part in expelling Mr. Kilham enjoyed half so much happiness and contentment in their work as he did whom they had separated from them. The result was easy to foresee.

Set free from circuit work, and being assured that the cause he had taken was one which a large number of the members in society would approve, he visited many parts of England, both preaching the word in all faithfulness, with souls given for his hire, and explaining at length the cause of his separation. He visited Nottingham, Newark, Leeds, Sheffield, Manchester, Liverpool, Hanley, Newcastle, Burslem, Thorne, Snaith, Epworth, Chesterfield, Basford, Birmingham, and although he met with immense resistance from the preachers in some places, yet he preached everywhere he visited, either in chapels or in the open air. He was in labours more abundant, and the testimony of those who attended those services remains to-day incontestable evidence that the power of God was with them, and that his labours were made a great blessing to the people who heard him. His prayers were times of

refreshing long remembered; he had faith in the efficacy of prayer, and faith with his prayers; he used prayer for his daily needs of every kind and proved its power by the deliverances wrought out for him.

Besides Mr. Kilham, William Thom, Stephen Eversfield, Alexander Cummins also left the itinerancy of Methodism, and they united together to form the New Connexion, which event took place on 9th August, 1797, in Ebenezer Chapel, Leeds, a sanctuary visited by the writer many years ago for its many hallowed associations in Methodism. The Connexion was formed on four broad Scriptural principles, and Mr. Kilham though not the founder, was one of the chief promoters of the Connexion, which began with a secession from the parent society of 5030 members. Mr. Thom was president of the first Conference, and Mr. Kilham the secretary; he was secretary also of that in 1798. What positions he might have taken afterwards, had his life been spared, need not now be conjectured. At the end of the autumn of 1798, Mr. Kilham, who had been in ceaseless labours and journeys since the Connexion was formed, commenced a toilsome evangelistic journey in Wales in bad weather, and was greatly blessed in his work, but after five weeks' absence, he returned to his home at Nottingham, at the end of November, weak and much exhausted. In December he continued his labours, and returning home on 12th December, he took cold, and became ill, and for some days he suffered much from pain and prostration and the spitting of blood. As his bodily strength decreased, his spirituality of mind increased, and on 20th December, 1798, after saying "I am going to my Redeemer: tell all the world that Jesus is precious," he entered into the rest of the children of God, at the early age of thirty-six years. He left behind him a valuable MS. record, a volume of 658 pages of notes on passages in the Bible, now in the possession of the Rev. Thomas White Ridley, one of the Ex-Presidents of the Conference. There was great lamentation when Mr. Kilham died, for he had been made a blessing to many souls. Mr. Kilham was married a second time, 12th April, 1798, to Miss Hannah Spurr, an accomplished and pious lady, who survived till 1832, devoting her life to foreign missionary work. Her Life is published.

Thomas Allin.

[*Born*, 1784 : *Entered the Ministry*, 1808 : *Died*, 1866.]

THOMAS ALLIN was a man of whom it may be safely said, that in many respects, the New Connexion has never had his equal. Self-taught and self-trained, when awakened by the power of the Gospel, his entire nature seemed to have received a tremendous mental and spiritual impulse, which he felt he must obey or die. After Alexander Kilham, no man, perhaps, has influenced the New Connexion so much as Thomas Allin. He was the Richard Watson of that body, but he had a far more ardent nature. They resembled each other in keenness of observation, in style of argument, in general mental calibre, and in their similar modes of warfare. Both were shocked at atheism; and all the forms of unbelief only convinced them more fully of the divine origin of revealed religion. Both were self-taught, and both were smitten down by work before their time. The Church could ill spare them, but she did not know how to restrain their loving and intense natures. The study which is a weariness of the flesh, the worry that excites the nerves, and does not allow time for their restoration to a normal condition before they are again strung up to the highest pitch, the anxieties which beset a man who has to gratify admiring and expectant crowds, bear him down to the grave. Even now the same spirit is upon men; so that such men as Pastor Spurgeon have often to pay the penalty of greatness, much to their own discomfort.

Thomas Allin was born 10th February, 1784, in the village of Broseley, three miles from Madeley, Shropshire, and in the district under the pastoral care of the saintly John Fletcher, a minister whom Mrs. Allin greatly esteemed, and under whose ministry she delighted to sit. Thomas was the first-born of four children, and in his early days heard much of the honored and deeply pious John and Mary Fletcher. Both Mr. and Mrs. Allin were sincere Christians, members of the Methodist society; and they brought up their children in the fear and love of God, so that Thomas never knew a period when religion did not influence his heart and life. In 1787, his parents removed to Wednesbury, Staffordshire, where he was further brought under the influence of Methodist teaching. On the last visit the Rev. John Wesley paid to Wednesbury, 22nd March, 1790, young Thomas was six years old, and he went to hear the distinguished preacher. He got into the chapel, and saw the crowd, and heard the text, "What doest thou here, Elijah?" Small and young though he was, there was no room for him, for he was turned out into the cold and heavy rain, the consequence being a severe attack of pleurisy, which brought him near to the grave. That illness fixed on his mind, even at that early age, the fact that he had both seen and heard John Wesley; he was then happy in a clear sense of the love of God in his heart, and knew that God loved him.

Having a good voice, he joined the choir at the chapel, and attention to that duty kept him from evil company, and from many sins. The death of one of the singers, in 1798, made a deep impression upon his mind, led him to examine his own heart, and in a short time he was able to say he knew that his sins were forgiven. He did not like at first to meet in class, and for three years he denied himself the helps afforded by that means of grace. At Wednesbury, he was educated at the village school, after which he was a pupil in a boarding-school for a short time, but his acquirements were limited to a fair English education. Fond of learning, he made good use of every favorable opportunity to acquire knowledge. As a boy he gathered some of his companions together in the open air, where they had a kind of religious service,—singing, prayer, and preaching after their fashion, a tree stump usually forming the pulpit; in this way he gave early indications of

found a small band of holy and intelligent men in the itinerancy, amongst whom he took his place, and rapidly rose to fame and influence, and soon commanded attention amongst men of mark beyond his own denomination.

The second year of his probation was spent at Bolton, the third and fourth at Nottingham, where the name of Mr. Kilham was held in much esteem, and where he died. Mr. Allin was received into full connexion at the Conference of 1812, and that year was stationed at Manchester, as superintendent of the circuit, following the accomplished Richard Watson in that office. In that circuit Mrs. Allin had a long and dangerous illness, and a remarkable recovery. He was diligent in all his ministerial duties, and at the same time an industrious student of all the works on theology which came within his reach. He also studied Biblical criticism and interpretation, natural science, civil and ecclesiastical history, mental and moral philosophy. His mind was in a most receptive condition, and he laid up great store of useful knowledge to enable him the more effectively to preach the Gospel, and to enforce and apply its truths in his ministry. In 1814, he was removed to Sheffield, where he remained two years as the second preacher. In September, 1815, he preached one of the opening sermons of Salem Chapel, Halifax. The sermon was on Church Fellowship, and was so much appreciated that he had to publish it, as the first work from his pen. In 1816, he was called to the Halifax circuit, where he remained three years as its superintendent; and in 1819, he was appointed superintendent of the Hanley circuit, which sent him into the ministry. A great blessing attended his labors in the Halifax circuit; he had the joy of admitting fifty members into society at one time. It was the same at Hanley; he believed in the efficacy of earnest prayer, and in response to the prayers of himself and the Church, a gracious revival was experienced in the Potteries, and a large number of young men were gathered into the society, who were carefully watched over to preserve them in church-fellowship. Mr. Allin had a discussion at Newcastle, in the Hanley circuit, with Unitarian ministers, on the Godhead of Jesus Christ; Mr. Allin was the victor.

Having been greatly honored of God in his ministry, his brethren, at the Manchester Conference of 1822, elected him President of the

Conference, after an itinerancy of only fourteen years. The same honor was conferred upon him again at the Manchester Conference of 1846. In 1822, the President only acted as Moderator during the sittings of Conference; during the year, a corresponding member was the acting agent till the following Conference; both offices were united for the first time during the first presidency of Mr. Allin. In 1822, he was stationed at Bolton, which then included both Rochdale and Bury. In 1823, he published a very important sermon he had preached at a Sunday-school anniversary, entitled, "The Immortality of the Soul," demonstrated under the heads Natural, Moral, and Divine. In 1825, he published another sermon on the Importance of Knowledge, preached at Stockport. In 1824 Mr. Allin was stationed at Chester, then one of the widest and most laborious circuits in the Connexion. He was removed to Huddersfield in 1826, where infidelity was dangerously prevalent amongst the working classes, assuming the form of atheistic materialism, the outcome of the teaching which came from the French Revolution. This great evil Mr. Allin combated in a public discussion. At the same place and period, Mr. Allin had a discussion with Mr. Eagleton, an Independent minister, on his extravagant application of the principles of the Peace Society, in which he denied the right of the magistrate to take away human life, except by the express command of God. The ability which he manifested on those occasions extended his reputation as a defender of the faith, and made him extremely popular and useful. He also published three sermons on the Character and Folly of Modern Atheism.

The Conference of 1828 stationed Mr. Allin at Liverpool, where the cause greatly prospered and extended. In 1830, he was again located at Sheffield. During his first year there he delivered a course of lectures on the principal points of the Trinitarian Controversy, not so much to refute Unitarianism as to defend the essential doctrines of Christianity, and to confirm the belief of the people. The importance of the subject, and the fame of the preacher, drew large audiences, amongst whom were some distinguished Unitarians, one of whom said he could not controvert Mr. Allin's arguments. At Sheffield, during the cholera scourge in 1832, he was one of the victims of the disease, but God in mercy, and in answer to prayer, spared his life for yet

wider spheres of usefulness. During that year, his portrait, with a Memoir, appeared in the *Imperial Magazine.*

Personal and family affliction, excessive study, arduous labors, the stroke of the cholera, combined with other causes, broke down Mr. Allin's health, and prostrated him entirely. He paid more than one visit to the Isle of Man in search of rest, change, and health. Death visited his family, and infidelity confronted him boldly in Sheffield, in the persons of two of its boldest advocates, one of whom tried to draw larger audiences by making Mr. Allin's Three Sermons the subject of a lecture. In 1834, Mr. Allin had a controversy with a Wesleyan minister in Sheffield, which extended to four letters, on the Polity of Methodism as it then was. What Mr. Allin contended for has since been conceded to the people by the Wesleyan Conference.

It was a source of great sorrow and disappointment to Mr. Allin to find that he could no longer continue in the itinerancy, and he was obliged to accept the position of a superannuated minister. The Conference showed its respect for him by appointing him corresponding member of the annual Committee, which duties he continued to discharge till 1848. In 1834 and 1835, he was Secretary to the Irish Mission, and visited that country in both years. In 1836, the Conference resolved to commence a Foreign Mission, and at the following Conference, the Rev. Thomas Addyman was sent out to Canada as their first missionary. Mr. Allin was appointed to direct the Mission; Mr. Addyman still survives in the itinerant work,—one of the Nestors of the Connexion. In 1836, a few leading laymen provided the needful funds to enable Mr. Allin to undertake the education and training of young men for the ministry. The course of study was limited, but wide enough to employ the time and strength of one man as tutor. In the summer of 1840, the work had so far prospered, that he removed from Broom Lodge, Sheffield, to Mount House, Altrincham, that being better for his health, and more convenient for his work: he found great pleasure in gardening as a means of promoting his health. In 1849, he was appointed the Secretary of the Missions, an office for which he was eminently qualified. This led to his being invited to speak at public meetings. His natural modesty and diffidence made speech-making an irksome duty; had he cultivated the powers of his

mind in that direction, he had the qualifications for making a great reputation as a teacher and orator.

Mr. Allin was one of the preachers so anxiously concerned for the welfare of the Connexion, when Joseph Barker denied the faith of the gospels, and afterwards became an infidel lecturer. He was glad to learn of his conversion, and of his joining their society in Sheffield.

At the Conference of 1846, held at Manchester, the Jubilee of the Connexion was celebrated, when it was resolved to raise £20,000,—but in three years, only £7721 was raised,—to assist in removing debts, and to extend the various agencies of the body. A Jubilee Volume was also prepared and published, to which Mr. Allin contributed two chapters on the Ecclesiastical Principles of the Connexion. Mr. Allin's autograph is preserved in that volume. Shortly afterwards, in 1849, he published with his "Discourses on Atheism," an important Essay on Pantheism, which excited considerable attention amongst men of learning; one of these was the Rev. Dr. John Pye-Smith, who sent to Mr. Allin a valuable and appreciative letter, highly commending the work.

The great importance of the varied and unceasing labors of Mr. Allin, in promoting the interests of the Connexion, was named by Mr. John Ridgway, at the Conference of 1854, when it was resolved to present to him a testimonial, in acknowledgment of their indebtedness to him for services extending over forty-six years. A public meeting was held for that purpose in Manchester, 18th October, 1854, when a valuable gold watch, and a purse containing more than £800, were given to him. The addresses delivered on the occasion indicated how much he was beloved, and how great a value was set on his labors. From the account that he gave of himself on that interesting occasion, it appeared that Mr. Allin had refused applications to become an Independent minister, with handsome income, and also to join the Wesleyan Conference; he had declined both, regardless of the tempting offers attached to them.

In 1857, he had to endure the trial of Mrs. Allin's death, which event was preceded, by only a short time, by the death of two of their daughters, and also that of his brother John. His own home at Altrincham being broken up by deaths in his family, he removed again

to the Potteries, and resided with his nephew. In 1859, when the Mission to China was resolved upon, he entered very heartily into the project, as Secretary; but having held that office ten years, and being then seventy-five years old, the weight of years and frequent bereavements led to his resignation of office, and the Conference accepted the same in terms of affectionate regard. Soon afterwards he prepared for publication a Select Volume of his Sermons, which was published as a memorial of his ministry; it was well received by the press, by his ministerial brethren, and the public.

He afterwards removed to Cauldon Place, and finally to Cheadle. A severe attack of paralysis overtook him at eighty, which threatened immediate dissolution; but though utterly prostrate in body, his eye was not dimmed and his mind was bright and active; he could not articulate a word, but his countenance was language to those around him, which expressed his victorious faith and a sweet felicity. He rallied and lived on, though in feebleness, and seemed to be ever walking with God. He was able to attend the Conference of 1864, and preached the opening sermon on the Sunday morning; the writer of this record was privileged to hear the sermon; it was his last public effort, and was long remembered. Towards the close of life, hymns became his great solace; his small hymn-book was always near him, and was pencil-marked all over; some of his favorite hymns indicate his strong faith in God. His confidence, his joy in God, was always bright, and there was a freshness in his piety to the end of life. Undoubting and unfearing, he passed out of time into eternity, at Cheadle, 6th November, 1866, aged nearly eighty-three years: "Venerable in age, rich in fruits of grace, and exulting in the hope of eternal glory."

The Rev. Samuel Hulme, his son-in-law, wrote and published Memoirs of his Life.

William Cooke, D.D.

[*Born*, 1806 : *Entered the Ministry*, 1826 : *Died*, 1884.]

DOUBTFUL disputations have often been a cause of peril to many minds, especially those of young persons ; but to Dr. Cooke, the examination of disputed doctrines had the effect of establishing his own mind as to the certainty of Divine Truth, and has, through the blessing of God, led to the restoration to a sound mind of many, and corrected others who had gone astray from God, amongst whom were three at the least of the most widely known infidels in the kingdom. It is a fact, although known to but few persons of the present generation, that just at the period in the life of Dr. Cooke when he was preparing to enter the arena of controversy, in defence of the truths of the Gospel,—when so ruthlessly assailed by Joseph Barker, forty years ago,—an effort was made by both clergymen and wealthy laymen in the Church of England, to secure for him a living in the Church ; to their appeals he turned a respectful but determined deaf ear. In like manner he was appealed to by a Methodist minister of influence and position, to unite himself to the Wesleyan Methodist Conference ; again he said No. To us now, there is the appearance, that those offers were designed by the enemy of souls to turn aside from the path of urgent duty before him, this bold and courageous defender of the faith, and the defender of the Christian Churches which were assailed. To have accepted any position which would have left Joseph Barker and his

followers undisturbed in their wickedness, would have spoiled the most important and most useful part of Dr. Cooke's life. His fidelity to the position he had taken, to resist the aggressions of atheism, led to results the importance of which cannot be over-estimated. When he had closed that controversy, he devoted his time to the study of theology, and wrote works of a kind so much needed, and especially adapted to inform young students of the Word of God, that his several works on theology are now standard text-books in Colleges and Universities, both in England and America; and Dr. William Cooke is now recognised as a standard classic in theology.

William Cooke was born in the New Inn, Market Place, Burslem, Staffordshire, 2nd July, 1806. As early in life as his eighth year, his mind was powerfully impressed and subdued by the Holy Spirit; he was led to earnest prayer, and found peace with God through faith in Jesus Christ. Having no one to guide him, and being surrounded by temptations in his home, he fell into sin. When nearly fifteen years old, he was brought near to the grave by a fever. The pious teachers of Bethesda Sunday-school, Hanley, visited and prayed with him, and he prayed himself, and very earnestly asked God in mercy to renew his heart fully, and let him never sin again. It pleased God to restore him to health, after which he felt he would rather die than sin. He joined the New Connexion, began to meet in class, and became a member of Joseph Bullock's Bible-class for young men. By a careful study of the Bible, he began to acquire religious knowledge, and having had what was then considered a good education, he had a natural thirst for knowledge, and rose early in the morning in pursuit of it. Desirous that others also should become enlightened, he became a Sunday-school teacher, and in addition opened a night-school for the gratuitous instruction of adults. At the age of eighteen he was made a class-leader, and employed as a local preacher, but in consequence of his youth a star (*) was put for his name on the plan.

God had bestowed upon him gifts and graces; these he used in His service, and the divine seal of approval rested on his labors so manifestly, that at the age of twenty he was requested to give himself to the work of the itinerant ministry. In 1826, he was sent as a supply to Ireland, with an understanding, that he be received in the English

ministry afterwards. His experience in the work soon changed his impressions, and feeling very keenly his unfitness for the responsibilities, he would have made any sacrifice to have been relieved. But that was not allowed; he settled in Belfast, preaching there, and in many parts of Ireland, continuously for two years. At the Conference of 1828, he was removed to the Chester circuit, which extended thirty-eight miles by twenty, and those long journeys he had to perfom on foot; conveyances were almost unknown. His engagements were numerous, but he was inspired with a thirst for knowledge which laughed at difficulties, so in his long walks he read very diligently, and in the rain his book was protected by his umbrella; thus he made himself acquainted with the writings of Locke, Butler, Paley, Newton, Beattie, Reid and Dr. Watts. He had twenty-three places to preach at in the circuit, and to increase his difficulties, in the midst of the first year his superintendent died, and he had the entire charge of the circuit. He had no friend to consult, no guide to direct, but his trust was in God, who never disappoints. The young minister never failed in his appointments; sunshine and shower were alike to him, and neither prevented his study day by day. He spent the remainder of his probation in the Dawley Green and Madeley and Boston circuits, one year in each; and was received into full connexion at the Conference of 1831, at which time he was appointed to the Barnsley circuit, where he remained two years, then removed to Stockport, where he remained three years.

In 1836, he had reached his thirtieth year, and the Conference entrusted to his superintendence their Irish Mission. It was an arduous undertaking for so young a man, but he accepted the responsibility, devoted himself earnestly to the work, to which he was appointed five successive years, from 1836 to 1840, during which period the Mission was extended to Lurgan, Dromore, Armagh, Dublin, Waterford, Cork, Limerick, and the Island of Arran, where the Gospel was preached in the Irish language. During that period, William Cooke also commenced a New Connexion Society in the Island of Guernsey; and in 1837 and 1838 that society was represented in the Conference by a letter, the Rev. John Hudston being their first minister. The Guernsey friends insisted on Mr. Cooke publishing one

of the sermons he preached there, on "Christ's Universal Reign," as a memento of his ministry amongst them. That was his first effort as an author. On his return to Ireland, he was there urged to print other pamphlets; one in defence of Total Abstinence, in reply to the Rev. Dr. Edgar; one as a defence of Total Abstinence against the extravagant views of some of its advocates; one in defence of Universal Redemption and Scriptural Election, against Calvinistic Reprobation; and one entitled "A Course of Study for Probationers and Young Ministers." These before the year 1840. So helpful were these to the missionaries in Ireland, that when he left that country, they united in presenting him with a copy of Bagster's Polyglot Bible in ten languages, as an expression of their esteem.

The satisfaction which Mr. Cooke's management of the Irish Mission had given to the Conference, led to his appointment in 1840 as General Secretary of the Missions, with a residence at Liverpool as second preacher under Rev. W. Burrows. In addition to his ordinary duties, he gave lectures on astronomy, chemistry, and other subjects, and also a series of lectures against the insidious dogmas then being disseminated by Dr. Pusey and his followers, which have since been designated Puseyism. The evil of those dogmas was promptly discovered, and as promptly exposed. But the evil spread much faster than the remedy, although in Liverpool alone the attendance at Mr. Cooke's lectures was greater than the Chapel could accommodate; the deepest attention was paid, in an almost suffocating atmosphere.

At the Conference of 1843, Mr. Cooke was elected President, and appointed to the Newcastle-on-Tyne circuit. In that city, and in all the surrounding districts for many miles, and indeed in many other parts of England, Joseph Barker had inflicted serious injury on Methodism and on Christianity in general, by his infidel lectures and numerous publications; and Mr. Cooke was sent to Newcastle, the centre of Barker's operations, in the hope of counteracting the evil influences of heresy, and building up the broken walls of Zion. The appointment was a cause of deep grief to Mr. Cooke, because of his thorough dislike to controversy, and he made a very earnest appeal to the open Conference to be excused, but in vain. His first resolve was to have nothing to do with Mr. Barker, but to preach Christ faithfully, and leave

results to God. The New Connexion chapel having been taken by Barker and his party, Mr. Cooke had to gather his congregation into one of the old Roman towers. In a short time the chapel was restored to its rightful owners, and whilst Mr. Cooke was preaching his first sermon in it, one person was converted. On discovering the awful extent of the mischief done by the heresy of Barker, in all the churches around, Mr. Cooke's soul was stirred within him, and he felt it to be a solemn duty to enter the arena of controversy. He first published a series of tracts, which were rapidly circulated by thousands.

As no other minister would accept Joseph Barker's challenge to a public discussion, Mr. Cooke was constrained to undertake the disagreeable task, he demanding not less than ten nights, in the largest lecture hall in Newcastle. The hall was crowded by men who took the deepest interest in the proceedings, some coming more than one hundred miles in order to be present. The excitement was great and widespread; God defended His own cause by His devoted servant, and the result was the breaking down of Barker's influence to a considerable degree, and the re-establishment of the Churches in the truth. Hundreds of Church members who had been wavering were rescued, and saved from misery and ruin; tens of thousands read the reports of the discussion; and so gratified were the Churches of all denominations, that they united in presenting Mr. Cooke with a large mahogany case containing twenty-two volumes of books, including the "Encyclopædia Britannica" and Bagster's Comprehensive Bible, together with a purse of gold. Amidst these onerous duties, Mr. Cooke diligently attended to his duties as Missionary Secretary, and always felt it to be a sacred duty to attend to the pastoral duties to the sick, the poor, and the destitute of his flock. It will be wise to finish the Barker controversy here. He went to America for some time, but he knew little of peace or happiness, and on his return to England in 1860, he visited Mr. Cooke. They talked, sang hymns, and prayed together. After Mr. Barker's prayer, he said: "My life for the last seventeen years has been like a horrid dream." Mr. and Mrs. Cooke then visited Mr. Barker at his home, when the same religious exercises were gone through, and Mr. Cooke earnestly entreated the poor penitent to rest not till he found mercy and forgiveness. The intercourse was continued between

them till Mr. Barker announced that he had found mercy and forgiveness, had become a new creature, and was resolved to begin a new career in life. He went to America, where he preached and lectured on Christianity. For sixteen years he held fast his Christian faith. In August, 1875, he wrote to Dr. Cooke, giving the clearest evidence of his faith in Jesus Christ as his only Saviour; and in that faith he died at Omaha, in America, 15th September, 1875, acknowledging that he owed his recovery from infidelity and his restoration to the truth to the efforts of Dr. Cooke. This was truly "a brand plucked from the fire." Thomas Cooper's restoration was partly due to the same source. Mr. Barker left about £1000 to the Primitive Methodist people.

While residing in Newcastle, an unexpected incident occurred, which led Mr. Cooke into a controversy with another antagonist, Dr. F. R. Lees. In one of his published works, Mr. Cooke had given extracts from the Jewish Targums, taken from Walton's Polyglot Bible, to set forth the views held by some of the ancient rabbis in defence of the Bible. Dr. Lees most violently assailed Mr. Cooke, denying the existence of the Targum quoted from. Mr. Cooke replied, charging Dr. Lees with ignorance of the contents of Walton's Polyglot, showing that he could never have seen the book, or he would have found the extracts quoted, as that which Dr. Lees said did not exist occupied a great part of 390 pages in Walton's book.

These heavy extra duties, in addition to his responsibilities in the Connexion, were too great a strain upon Mr. Cooke's health, and a serious affection of the throat came on, which unfitted him for the full duties of a circuit preacher. The years 1846, 1847, 1848, Mr. Cooke was superintendent of the Manchester circuit, where he rendered as much service as his health permitted. In consideration of Mr. Cooke's health and his literary abilities, he was appointed by the Conference of 1849, Connexional Editor and Book Steward, which gave him a residence in London. The duties were congenial; the Magazines were soon improved in character and circulation, and he was continued in that office twenty-two years, during which period the profits of the Book-Room increased fourfold. This position as editor, with a permanent residence in London, was most favorable for himself in preparing works for the press. These have issued so continuously

since 1850, that no less than forty-four separate publications have on them his name as author. Of these, ten are published at prices ranging from eighteenpence to seven and sixpence; seven are published at sixpence, seven at threepence, seven at twopence, and thirteen or fourteen at one penny. Permission has been asked and given for the translation of one or two of his works into French and German. In America, some of his larger theological works are greatly valued and extensively circulated. He also wrote the historical chapters in the Jubilee Volume of the Connexion in 1846; and the first essay in the "Proceedings of the Ecumenical Methodist Conference of 1881" is by Dr. Cooke. About the year 1864, two colleges in America spontaneously conferred upon him, unasked and unexpected, the honorary degree of Doctor in Divinity, and no minister in England was more deserving of the honor. His own Conference re-elected him President at Manchester in 1859, and again at Halifax in 1869, the last year of his editorship (first appointment). In 1882, Dr. Cooke again undertook the duties of Editor and Book-Steward, during the year which Dr. Ward spent in visiting their two mission stations in Australia.

In 1846, he was elected a Guardian Representative of the Connexion, which office is for life. In 1872, failing health obliged him to become a supernumerary, and he went to reside and rest at Forest Hill, near London. The rest was so beneficial, that, three years later, in 1875, he again accepted pastoral work as a supernumerary, and he officiated at Trinity Church (New Connexion), Forest Hill, near his own residence, till a short time before his death. He was in the active ministry over fifty-eight years. In 1877, he preached and published one of the official sermons in Great Queen Street Chapel, before the Wesleyan Missionary Society; he has also preached the anniversary sermon for the Primitive Methodist Metropolitan Chapel Building Fund. During about half-a-century, scarcely any New Connexion Conference has been held without Dr. Cooke preaching one of the official sermons; the Conference of 1884 was the first deprived of that privilege. Want of health deprived the Doctor of the opportunity to attend the Conference. He was for many years considered the foremost preacher in the New Connexion, and his ability in the pulpit is known extensively beyond his own denomination.

The titles of his chief publications are—"Christian Theology," seventeenth thousand; "The Deity," third edition; an enlargement of "Theiotes;" "A Survey of the Unity, Harmony, and Growing Evidence of Sacred Truth;" "Discourses Illustrative of Sacred Truth;" "The Shekinah; or, the Presence and Manifestation of Jehovah under the Several Dispensations;" "Explanations of 550 Texts of Holy Scripture;" "Memoir of the Rev. James Maughan;" "The Earnest Minister: Memoir of the Rev. Thomas Carlisle;" "The Fallacies and Follies of the Alleged Antiquity of Man;" "The Three Intercessions United: the Son, the Holy Spirit, and the Church;" "The Cosmogony of Genesis;" "Scientific Truths said to be embodied in the Great Pyramid;" and about thirty smaller works.

Dr. Cooke continued his ministerial and literary labors with unremitting devotion till the autumn of 1884. In August he undertook a preaching tour in Staffordshire and Lancashire, but on his reaching Liverpool, he was seized with an internal obstruction, by which he was utterly prostrated. At the end of six weeks, he was so far recovered as to be able to return home, but only to seclusion, feebleness, and gradual decay. A few privileged friends had interviews with him, but it was evident to all that his brilliant ministerial and literary career was at an end. Like Charles Wesley, he lingered on, "in age and feebleness extreme," but his cheerful piety was unclouded, and his happiness unbroken, whilst the casket of the soul was surely dissolving. When the shortest day of the year was passed, unconsciousness supervened, and in peaceful tranquillity, the happy released spirit entered into rest, shortly before noon on Christmas Day, 1884, having completed seventy-eight years and nearly six months.

He was one of the earliest and most earnest advocates of Methodist union, often expressing his own regret that their Connexion had not long since been united with the Wesleyan Conference. He filled all the responsible offices in their Connexion; and at his funeral, which took place at Nunhead, 31st December, representative ministers of all the branches of English Methodism attended to testify their sympathy with his family, and with the bereaved Connexion he so long and so lovingly served.

Samuel Hulme.

[*Born*, 1806 : *Entered the Ministry*, 1828 : *Still Living.*]

METHODISM owes much to the provincial towns and villages of England, and it has itself been very largely replenished from the Pottery district in Staffordshire. The founders of the Primitive Methodist Connexion began their great work in that locality, and from that centre it has spread till it now numbers two hundred thousand members in society. The New Connexion found in the Potteries some of its truest friends at the origin of their body in 1797, and from that district has come such ministers as Thomas Allin, William Cooke, four brothers Henshaw, William Ford, Thomas Mills, James Wilson, Edwin Wright, William Wilshaw, T. G. Robey, John Hillock, Thomas D. Crothers, and Samuel Hulme.

Samuel Hulme was born 24th October, 1806, at the hamlet of Botteslow, in the suburbs of Hanley, Staffordshire Potteries. At an early age he was taken to Madeley, Staffordshire, to reside with an uncle, and there he became a scholar in the grammar school, of which the Rev. Mr. Simpson, the vicar of the parish, was head-master. Quietly and unobserved, influences were at work on his young mind which were restraining against the evils which prevailed around him. While yet young in years, he returned to the Pottery district, resided at Longton, and became a scholar in the Church of England Sunday school. The Rev. Thomas Cotterill, who had been a companion

of the Rev. Henry Martyn at college, was then the incumbent. Mr. Cotterill was a pious evangelical minister, whose able and impressive sermons had a happy and intelligent influence on the mind and heart of Samuel Hulme, which he remembered long afterwards. Mr. Cotterill removed to Sheffield, and became the popular minister of St. Paul's Church there, for which, and for use in other churches in the district, he prepared a new hymn-book, aided by James Montgomery, the poet. In that collection of hymns appeared for the first time, in 1819, Toplady's grand hymn, "Rock of Ages," reduced from four to three verses, and in that abridged form it has since been copied into scores of hymnals. Whether to Mr. Cotterill or Mr. Montgomery is due the alteration, cannot now be ascertained; they were joint editors, authors, and compilers: that historic fact is worthy of permanent record.

More than sixty years have passed since Mr. Hulme was a thoughtful and diligent worshipper in Mr. Cotterill's church; but the recollections of his ministry, and of the happy effects it had on the minds of many, leading to their conversion, is still fresh, even in advanced age, on Mr. Hulme's memory. Many of the converts at that period left the Church, as there was no sphere provided, in her arrangements and government, for the useful exercise of their talents; and they joined the Methodist New Connexion, worshipping in Zion Chapel, Longton. Some of them became local preachers and class-leaders. Owing to a misunderstanding with the superintendent of the Church school, Samuel Hulme also left, and united himself to Zion Chapel school, and there became a teacher. Thus was the way opening, under the guidance of Providence, to a sphere of usefulness in the ministry, of which he was then unconscious.

In due course, he was apprenticed to a branch of the pottery manufacture. In the shop where he worked were several men who were local preachers, connected with the Zion Society of Methodists, whose conversation, pious and instructive, and whose influence, were very useful in awakening serious consideration in the minds of the young men, and Samuel Hulme's mind, amongst others, was brought to think of the realities of religion. About the year 1819, he was induced to go to a class-meeting which was held in a cottage at eight o'clock on Sunday morning. It was the operation of the Spirit of God which led

him to that decision at the early age of thirteen; that influence had often brought him to his knees before God in penitence and prayer, and he had resolved, again and again, solemnly to serve the Lord. No exciting agitation marked the beginning of his spiritual life: it was the "still small voice," the sweet but powerful constraining infusion of the Holy Spirit, which gently opened his heart, and took possession of his nature, to conform it to the will of God. At that time the Rev. William Haslam, one of the original ministers of the body, a man of piety and experience, was conducting an afternoon service in Zion Chapel, when a thunderstorm of great violence broke over the locality. The lightning flashed, the thunder roared, and the rain fell in torrents; the service ended, but the congregation could not leave whilst the elements were so furiously exercised, so they remained, sang hymns, and prayed, till the storm subsided. Samuel Hulme was there, his imagination excited, and his heart stirred with solemn feelings; he looked within, and asked himself how he would appear before God if that commotion in the elements were the prelude of the last judgment! At that moment, he felt as though a light shone upon him from the gracious face of his Saviour and Judge; a sweet feeling of confidence, love, and joy welled up in his heart, even to exultation. The fear the storm had produced was all gone, and he felt that Jesus Christ was his Saviour, and he was safe in the protection and favor of God. The joy of that hour no tongue could tell! That was another step as a turning-point in his life.

A large and well-assorted library of books belonged to Zion Chapel, which supplied Mr. Hulme, a young man of fourteen, with that food for the mind of which he felt his need; access to the books created a love for reading; he had a thirst for knowledge, and a delight in intelligent companionship. Having become a teacher in the Sunday school, he took also a district as a tract-distributor and prayer-leader. Soon afterwards, he felt a desire to preach to others that Gospel which had been to him the power of God to salvation. He soon found an opportunity to exercise his gifts in that direction, but he then learned how much of preparation he needed to be an efficient workman in the pulpit. A literary society was formed by several young men of education, belonging to the principal families of Zion congregation, of which Samuel Hulme became a member. Papers were read on histor-

ical, moral, and scientific subjects; religion was excluded, and some of the members, who were destitute of religion, soon produced a bad impression on the minds of the more serious members, who withdrew, and the society died. A theological class was then formed, which met on Sunday morning at six o'clock, in Zion Chapel. Several local preachers, and young men bent on cultivating their minds, were members, their purpose being to prepare themselves for usefulness in the Church. Samuel Hulme found there congenial friends and occupation; sermons and essays were read and criticised, and an abstract of these entered in a book. In that class he found his knowledge of Scripture truth increased, and was trained in the composition of sermons. In his eighteenth year Samuel Hulme became a regular local preacher, but felt himself very inadequately equipped for the important work of preaching the Gospel, more so, from being constitutionally timid and distrustful of himself, so that his first efforts were, as he thought, more frequently a failure than a success. His friends were forbearing, and encouraged him, though he was often half-persuaded, in a feeling of shame and sorrow, to give up preaching.

Facilities for study were few sixty years ago, compared with those now available. Mr. Hulme had to work four days in the week from six in the morning till nine at night. To secure time for reading and the preparation of sermons, he had to sit up till early morn, and sometimes never went to bed. Several of the local preachers in the Zion Society were cultivated and intelligent men beyond their social position, who were helpful to the young student in guiding and stimulating him; his class-leader, a journeyman printer of earthenware, who read Latin with ease, gave him his first start in the Latin grammar. After that he was much left to himself, and self-culture was his diligent pursuit.

At the Conference of 1827, he had nearly come of age, and his name was mentioned as a candidate for the itinerant ministry; but in his own consciousness of immaturity of culture he shrank from the responsibility. Very soon afterwards, arrangements were made for him to reside in the family of the Rev. Thomas Allin, with whom he might study and prepare himself for the ministry. His residence with that distinguished and accomplished divine was useful to him in many ways, more than he was fully conscious of for many years. His peculiar

and impressive manner in the pulpit clung to the susceptible mind of the student, and for several years he feared some might think him an imitator; in time, his own mind asserted its personal characteristics. He was received into the itinerancy in 1828, Halifax being his first circuit, and the Rev. Simeon Woodhouse, who had been twenty years a preacher, was his superintendent. The second year of his probation he spent at Birmingham, third at Ashton, and the fourth at Nottingham. In 1832, he was appointed to Dawley Green and Madeley; he was received into full connexion that year, but declined ordination, having doubts as to the validity of his call to the ministry, arising chiefly from timidity, and the conviction of his incompetence to discharge its duties. The Revs. Abraham Scott and Abraham Jackson, two veteran preachers, tried to remove his scruples, by desire of the Conference, but their persuasive influence did not avail; at the end of two more years, he reluctantly consented to be ordained, although his perplexities were not all removed.

Mr. Hulme had yearly appointments for eight years; he was stationed at Liverpool in 1833; Manchester, 1834; London, 1835; Newcastle-on-Tyne, 1836 and 1837; and Leeds, 1838. Having travelled eleven years as a single man, in 1839 he was married, June 7th, in South Street Chapel, Sheffield, to Marianne, eldest daughter of the Rev. Thomas Allin, who performed the marriage ceremony. That year he was stationed at Hanley, the locality where he was born and brought up; there he remained two years as the superintendent, having the Revs. W. Mills and Thomas W. Ridley as his colleagues. He there found the spiritual oversight and business administration of so large a circuit to be a very heavy responsibility. During the second year of his stay at Hanley, the circuit was troubled and excited with the heresies and revolutionary innovations of Joseph Barker, which necessitated his ultimate expulsion from the Connexion. The resolution of expulsion was moved in the Conference by the Rev. John Bakewell. Mr. Barker had the fullest opportunity to defend himself when the resolution was before the Conference, and Mr. Bakewell had the right of reply; but that right he transferred to Mr. Hulme, who performed the painful task with all the fidelity and consideration the gravity of the occasion required. About three thousand members were lost to the Connexion by that heresy.

In the summer of 1841, Mr. Hulme was stationed at Dudley, where, in the third year of his appointment, the brightness of his home was darkened, and its happiness turned into mourning, by the death, from consumption, of Mrs. Hulme, leaving three young children, the youngest of whom in a few months followed her mother. Huddersfield was Mr. Hulme's sphere of labour in 1844-45, and Halifax in 1846-47, where he had four of the happiest and perhaps the most successful years of his ministry. These were followed by three years of hard toil at Liverpool, and in 1851 his health failed him, and he had to rest. He then spent three years in the Manchester South circuit, three years at Hanley—a second appointment, and three years at Leeds. From Leeds, in 1861, he passed to Nottingham for a second time, which was welcomed by him with bright anticipations of service and success; but in the early autumn he was struck down by typhoid fever, owing to a badly drained house in a low situation. God's mercy restored him in answer to prayer, and brought him from the gate of death, refreshed in heart with sanctifying blessings. Very unwisely he resumed work in the depth of winter, and in three weeks afterwards, he was smitten down on Saturday evening, with a discharge of blood from the lungs, which at first indicated that his ministerial work was done; and fearing that, he retired to Bowdon, Cheshire, sorrowing, yet hopeful, waiting the will of God. Prayer was made for him, and he had to rest a year, during which his health improved, but not sufficiently to justify his return to the work of a circuit.

Providence works by varied means and agencies: the illness and rest of Mr. Hulme were not altogether a loss to the Connexion. He had long been discontented with their mission work, which Dr. Winter Hamilton had characterised to Mr. Hulme, on several occasions, at public meetings, as merely "a compliment;" and he proposed to ask their Conference to unite with the London Missionary Society, the former having no Foreign Missions. In 1858, Mr. Hulme brought the subject of a Mission to China before the Conference, in an address of such power and interest, followed by others, that a Committee was appointed to make inquiries, and the result was, a Chinese Mission was inaugurated in 1859, and the Revs. John Innocent and W. N. Hall went out as pioneer missionaries. Ranmoor College was opened

in 1863, to which the Rev. James Stacey was appointed Governor and Resident Tutor, thus rendering vacant the office of Missionary Secretary, which he had held for four years. Unable to take circuit work, Providence directed the Conference to Mr. Hulme as a successor to Dr. Stacey, and during the years 1863-64, Mr. Hulme was both Secretary and College Tutor. He accepted the office as a blessing from God, affording him a congenial sphere of occupation compatible with his feeble health. In 1865, he found the duties of Missionary Secretary as much as he could successfully perform, and he continued to hold that office till the year 1879, at which period he had completed more than half-a-century of ministerial work. Mr. Hulme was thrice President of the Conference; in Sheffield in 1842, having been fourteen years in the ministry, again in 1855, and in Birmingham in 1866.

Advancing age, diminished strength, and some infirmities, induced Mr. Hulme to retire from the Secretaryship; and he asked to become a superannuated minister. The Conference of 1879 very reluctantly complied with his request, and passed a resolution, recorded on the Minutes, expressive of their great appreciation of his services as a minister for half-a-century, resolving to give him in 1880 a suitable substantial testimonial. This consisted of a purse containing four hundred guineas, and was presented to him at Longton.

Mr. Hulme's portrait has appeared in the *Connexional Magazine;* and in that work he has published an occasional sermon and article. He preached a sermon on the "Witness of the Spirit," at Liverpool, in 1848, which was published, and had a large sale. Another sermon he published on "Faith and Assurance," which sold extensively, and of which a second and enlarged edition appeared; it has been a great blessing to hundreds of readers, in leading perplexed minds to a joyous sense of adoption. During the Papal Aggression, he delivered and published a series of lectures, exposing papal errors; that has sold extensively. He is the author of "Man's Best Book." He drew up the general plan of the Jubilee Volume, wrote the concluding chapter of more than sixty pages, and carried the volume through the press. He has also written and published a genial "Life of the Rev. Thomas Allin." He delivered the opening address at Ranmoor College, on 6th August, 1884, which by unanimous request has been published.

Philip James Wright.

[*Born*, 1810: *Entered the Ministry*, 1833: *Died*, 1863.]

ROYALTY and Methodism have seldom any interests in common; but the 10th of March, 1863, was a memorable day in the royal family of England, and in the Methodist New Connexion; on that day the Prince of Wales took to himself an accomplished and beautiful Danish lady as his wife; and on the same day one of the brightest ornaments in the ministry of the New Connexion, in the person of Philip James Wright, exchanged mortality for life, leaving a vacancy which no one has since been able adequately to fill.

Philip James Wright was born in Southwark, London, on 1st May, 1810. His parents were attendants at the Church of England, studying the Calendar, and observing the saints' days of the Church. St. Philip and St. James, apostolic martyrs, have their lives commemorated on the first of May, and the parents of the new-born boy, adopting a plan worth imitation, had their son named after the two holy men, perhaps with the hope that he also might become an evangelist if not an apostle. He was brought up religiously, but worshipped from choice with the Methodists in Southwark, and during the ministry of the Rev. Richard Treffry, jun., in that circuit in 1827-28, he was converted to God and joined the Methodist society. Having had a fair education, he at once laid himself out for usefulness in the Church, and became an acceptable local preacher. At that time there was serious agitation

at Leeds, owing to the introduction of an organ, against the wishes of the people; and a few of the leading preachers, in defiance of strong opposition, defended the organ, even at the cost of alienating many members from the society. The Southwark society was very decided in opposing the action of the preachers, and Mr. Wright consulted with the Rev. Richard Watson on the matter, who said in reply: "If such are your views, there is the Methodist New Connexion, a respectable denomination, whose principles of Church government accord with those you seem to hold; if you unite with them, you will be at home, and find a sphere of much usefulness." Mr. Wright at once joined the New Connexion, and was heartily welcomed as a local preacher, in each of their London societies.

In 1832, the Rev. W. Milner, the second preacher at Hull, having died in his work, Mr. Wright was sent to supply his place, and the Conference following accepted him as a minister on probation, appointing him to Bolton in 1833. In 1834, he was sent to Truro, where he worked with so much zeal, that the membership was increased threefold —from one hundred to three hundred. He next spent a year in Manchester, where he was highly esteemed for his genial and social spirit, as well as for his piety and usefulness. In consideration of his services in London and Hull as a supply, in 1836, he was received into full connexion after only a probation of three years, and he was then appointed to superintend the Stockport circuit, at the age of twenty-six. He next spent two years, 1837-38, in North Shields, with much pleasure to himself, and satisfaction to the people. A new chapel was erected there during his stay, and forty-nine new members were added to the society. In 1839, he was sent a second time to Truro, where he had a hearty welcome, and remained for three years, worked very hard, saw two new chapels erected, and eighty members added to the society.

The Conference of 1842 stationed him in London, but his usefulness was frustrated by some injudicious friends of the temperance cause; so he left such an uncongenial sphere at the end of one year, and in 1843, went to Halifax, where for three years he found hearty co-operation from the people, but the society was sadly divided by the apostasy and heresies of Joseph Barker, by which sixty members were alienated.

In 1846, he was sent to the Hanley circuit. He was then in his zenith, and being blessed with good health, and great mental energy, both of which received inspiration from the Jubilee of the Connexion, observed in 1847, he and his colleagues entered heartily into the aggressive plans before them, and although a state of awful distress and destitution prevailed in the Potteries, at the end of his three years, he left the circuit with an addition of 248 members. At that time he joined Mr. Allin and Dr. William Cooke, in writing the Jubilee Volume of the Connexion, and his autograph is attached to the preface of that work, whilst his genial and illuminated face adorns one of the issues of their Magazine.

The success of Mr. Wright's efforts at Hanley, led to his appointment in 1849 to the Longton circuit, in the same locality, where he spent three useful years; and in 1852, the Leeds circuit secured his services, the Conference that year having elected him their President; the duties of the office he discharged with impartiality, dignity, and efficiency. In 1854, he was removed to Ashton-under-Lyne, which he left after two years, with an increase of 185 members. In 1856, he was located at Nottingham, where he suffered the loss of a most amiable and pious daughter, who died in an ecstasy of triumph, and whose Memoir he wrote and published. A great blessing attended the work, and at the end of three years, Nottingham had an increase of more than 200 members. In 1859, he was stationed at Huddersfield, where he toiled for three years with his accustomed fidelity and earnestness. During that period the writer of these lines became personally acquainted with Mr. Wright, and at two Conferences, by his desire, the writer had a seat by his side, whilst reporting the proceedings, and he took pains to explain any matter which he thought not to be made clear in debate. In 1862, he was appointed to the Hurst circuit, where in less than a year he completed his earthly pilgrimage, after thirty years of incessant and successful toil as a pastor, teacher, and preacher. He was suffering from feebleness and debility. At the Conference of 1862, the health of Mr. Hulme having broken down, he wished to retire from the itinerancy, but thinking a year's rest might restore him to health, Mr. Wright proposed his being made a supernumerary, in an appeal of so much loving earnestness and

tender sympathy as is seldom heard in any deliberative assembly: many strong men were deeply moved, and dozens were in tears; it was a divine inspiration, and carried conviction with it to every mind. It was like David's plea for Absalom. As a debater, Mr. Wright had no superior in the Conference of their body, and that last appeal was the masterpiece of his oratory and heart-sympathy.

Leaving that Conference, the brethren felt almost as much for the health of Mr. Wright as they did for Mr. Hulme, and it was hoped that he would soon regain his at Hurst. He took his accustomed ministerial duties cheerfully for a few months, but it was evident to his friends that his health was rapidly declining. In February he was laid aside by congestion of the liver, but that yielded to medical treatment, and he wrote a vigorous article for their Magazine, which was printed, and he promised to preach at the opening of the new chapel at Pendleton. God ordered otherwise; in the early days of March the disease returned, and with so much force, that he gradually sank, and on Tuesday, 10th March, the day of the royal wedding, his peaceful spirit entered into rest, he being a few weeks short of fifty-three years of age. A funeral service was held at Hurst, and the body was removed, and interred with that of his daughter in the Nottingham cemetery.

He was a man of growing influence, wise and judicious in counsel, with a clear head, a sound heart, and a ripe judgment; with impulsive and strong feelings, fervent, frank, open, sincere, generous, with a strong mind and imagination industriously cultivated. He was well versed in English literature, but not a classical student. He never wearied in his work, and his natural eloquence attracted large audiences to hear him both from the pulpit and the platform; what he said was always to the point, practical and useful. He worked with plodding industry in the circuits, as well as in committees on Connexional affairs. He was elected a Guardian Representative in 1859; was a decided liberal Methodist, loved the doctrines, discipline, and ordinances of the body, but was religiously conservative. He desired to see the universal diffusion of the Methodism described by Dr. Chalmers—"Christianity in earnest."

Mr. Wright had a free and gifted pen; he wrote both prose and poetry with facility; he wrote out his sermons as they were delivered.

Amongst his published works are "The Study of Creation;" "The Way of Salvation;" a Prize Essay on the "Conversion of the Masses;" also a Prize Essay on "Sunday Schools, and Lessons for Bible-Classes;" "The Gathered Rose," Memoir of his Daughter. He was a frequent contributor to periodical literature, frequently sending articles to *The Homilist* to the end of his life, and more frequently to the *Methodist New Connexion Magazine*, in which his last written article appeared, entitled "The Sin of Absenteeism from the Worship of God." Some of his hymns have a place in the New Connexion Hymn-Book, and also in the Juvenile Hymn-Book, and they are often sung in memory of the beloved author. The late Rev. Dr. William Cooke sent a sketch of the life of Mr. Wright when he died to the writer of this record, and from that the chief material for this narrative is obtained.

Mr. Wright was a lover of good men of all denominations, and especially Wesleyans, amongst whom he was brought up. In his youth he heard the Rev. William M. Bunting preach, and they occasionally exchanged letters to the end of life. In his youth he frequently heard the Rev. Dr. Andrew preach in Southwark, a man distinguished for affluence of imagination and brilliance of rhetoric. Admiration of his gifts led Mr. Wright, in the early years of his ministry, to try and imitate the doctor's accomplishments as an orator.

In 1837, the Circuits of their body in the north of England formed themselves into "The Methodist New Connexion Northern Association." The first meeting was held in Salem Chapel, Newcastle-on-Tyne; the Rev. P. J. Wright preached the opening sermon, "On Revivals," which was published by unanimous request. That led to the organisation of District Meetings in the Connexion.

James Stacey, D.D.

[*Born*, 1818 : *Entered the Ministry*, 1839 : *Still Living.*]

RELIGION is a thing which must manifest itself where it exists; be its professor young or old, as soon as the love of God gets possession of the heart, it must manifest itself in the life, and the sympathy which will be awakened will seek to bring within its influence all who can be reached and blessed by its enjoyment. Thousands of young hearts have been won to Christ even in childhood, who, like Timothy, have known the Scriptures from the time they could learn, and who have continued faithful servants of God through a long life. The subject of the present sketch has been associated with the work of the Church for more than half-a-century, and for forty-six of those years he has served God and Methodism in the ministry.

James Stacey was born of godly Methodist parentage, amongst the humbler classes. He first saw the light on 28th February, 1818, in a cottage near Shales Moor, Sheffield, which looked upon the field in which soon afterwards was built Ebenezer Methodist Chapel. His father and eldest sister attended the opening services of that chapel in August, 1823. Dr. Adam Clarke was the preacher, and some evil-disposed persons created a panic during the service by saying the building was giving way; many persons were injured during the excitement, but the experience and tact of the preacher was equal to the occasion. James Stacey's sister was for some time in the infirmary

from the injury she received at that time. It was an event long remembered by James Stacey, although occurring when he was only five years old.

Habits of industry were of necessity inculcated, and at a very early age he began to learn a branch of the cutlery business, at which he was employed till he was nineteen years of age. Elementary schools were few in those days, and industrial pursuits were of such primary importance in families not blessed with affluence, that schooling was first delayed, then neglected, so that unless a lad had a desire to learn, he grew up ignorant and indifferent. James Stacey had a pious home, and he was nurtured with the influences of religion all around him. He learned to read and write, and following that attainment came a thirst for knowledge; reading was to him a source of delight as well as instruction, and the cultivation of his mind soon became a settled principle with him; in this pursuit he persevered, at the expense of all his play-hours. Religion acted as a guard and protection around him, and its influences seemed to stir and sharpen his intellect into an almost painful activity. Books were few and dear fifty years ago, and his income for such luxuries consisted of not more than a few pence weekly, but they were judiciously spent. Near where he lived there was an old book-store kept by William Pearce (from whom the writer obtained some of his early book treasures), and James Stacey found so much favor with him, even at the age of nine years, that he accepted his weekly contribution of pence in return for the books he needed; in that way he secured Lennie's Grammar, Johnson's Pocket Dictionary, Valpy's Latin Grammar and Delectus, and other similar mental helps, and by diligent application and the kindly indulgence of his father, he was able to make considerable progess in learning.

The diligence and attention of the boy attracted the observation of his employer, who discovered in him elements which indicated proficiency at an early date, and offered to take him altogether and educate him. To this Mr. Stacey's father would not consent; he had the reward of his devotion to the business he followed, and earned a satisfactory remuneration for his labor. But work and study engrossed every hour; after his daily toil followed some hours of study, with the best aids at his command. He was as determined to cultivate his mind as

he was resolute in his purpose to succeed in business. A good man he became acquainted with, who had the reputation of being learned, helped him in his study of Latin and Greek, and promised him help in Hebrew; but the last had to wait some years, though it came in time, as did also French and German. The master for whom he worked gave him free access to his library for six or eight years, and to his kindness James Stacey owed what he knew at the time of some of our greatest English writers, as Sir Walter Scott, John Locke, &c. These things indicate the good Providence of God to a young Christian, who was desiring by self-help to attain to what might end in some degree of success. Every step was up hill, but the difficulties tended rather to stimulate than retard his onward progress.

The religious training of James Stacey was of such a kind, that from very early life he was the subject of the strivings of the Holy Spirit, to which he happily yielded, and he began to meet in class as a member of society before he was twelve years old. He with others attended cottage prayer-meetings after Sunday-evening services, and in various other ways he laid himself out for usefulness in the Church. At the age of sixteen, and for two years, he read privately with Joseph Barker, and was greatly aided by him in his studies during his residence at Sheffield, and afterwards at Chester and Mosley, previously to Mr. Barker's embracing heretical opinions. He was only sixteen when he became an exhorter, urged on to the duty by the injudiciousness of friends, and with equal inconsiderateness he was made an assistant class-leader before he was eighteen. For those duties James Stacey felt he had not then the needful qualification.

Having his mind set upon the ministry, as his circumstances improved, he was able to devote more time to study under such masters as were within his reach. At the age of nineteen, he became a student under the Rev. Thomas Allin, then a supernumerary, who was devoting his time to the preparation of young men for the ministry. At the same period he had assistance from another teacher who had a considerable library, the books of which were freely placed at Mr. Stacey's service. While under Mr. Allin he studied English literature, classics, church history, dogma, and philosophy, with, of course, sermonising, and exercised his gifts as a local preacher with so much

acceptance, that in 1839 he was accepted on probation for the itinerant ministry, and appointed to the Halifax circuit, under Abraham Scott, C. J. Donald, and S. Jones. That was his first circuit, and also his last in the full work of the itinerancy, when his health failed in 1856.

His labors in the various circuits for seventeen years were distributed as follows:—Liverpool, in 1840; London, 1841; Hanley, 1842-43; Derby, 1844-45; Ashton-under-Lyne, 1846-47. He was then appointed the Superintendent of the Mission in Ireland, which office he held for two years. Returning to England, he was stationed at Huddersfield, in 1850, where he remained three years; he then accepted an invitation to reside again at Halifax, where he went in 1853, and before the end of his third year there his health failed, and he was obliged to rest. During two years he sought health in various places, abroad and in England; he visited Germany, Switzerland, and France, and returning to England, he spent some time in London and its suburbs, including Hampstead, St. John's Wood, and Norwood. At the end of his location in Halifax, being unable to preach, he commenced private teaching, chiefly at the suggestion of Mr. Thomas Firth, of Sheffield, who was wishful to help some young men in their education for the ministry. Not wishing to give up the itinerant work wholly, he accepted an appointment at Sheffield, to take one service only each Sunday, with an assistant during the second year to do the other work of the circuit, whose salary Mr. Stacey paid, he having declined the responsibility of superintendency, which was taken by the Rev. John Hudston.

The office of tutor to the young men was very congenial employment to Mr. Stacey. He entered upon it at first as a labor of love. In years following, he made it more formally his business; and to qualify himself more thoroughly for the duties, he again gave himself to systematic study, and visited several of the universities of Germany to learn their methods of instruction, &c. During that tour he heard Ewald and Hengstenberg lecture at Göttingen and Berlin, and did his "level best" to get all help he had the power to receive and retain to assist him in his future vocation. The young men who were placed under his care, as well as the resolutions of the Conference, have sufficiently indicated the ability with which his tutorial duties were performed.

The Methodist New Connexion had no missions to the heathen prior to the year 1859. In that year their Chinese Mission was founded. In that work, Dr. William Cooke, the Rev. Samuel Hulme, and the Rev. James Stacey took the most lively interest amongst the ministers of the body, several laymen uniting with them in promoting the work. Mr. Stacey was appointed General Missionary Secretary in succession to the Rev. Thomas Allin, and on the Secretary practically devolved the labor of establishing the Mission on a permanent basis. The two ministers chosen to undertake the responsible work were Messrs. Innocent and Hall, than whom two more appropriate could not have been found. After the lapse of a quarter of a century, Mr. Innocent, the survivor, has permission to spend a year amongst his friends in England for the second time. Mr. Stacey retained the office of Missionary Secretary from 1859 to 1862.

Mr. Thomas Firth, a wealthy iron and steel merchant and manufacturer in the town of Sheffield, one of the most elect of God's chosen ones, was a very dear personal friend of Mr. Stacey's : he died in 1860, and left £5000 for the founding of a Theological College for training young men for the ministry of the New Connexion, he having for some years supported several young persons who were educated in a more private way. When the College was opened, on an eligible and healthy piece of ground at Ranmoor, near Sheffield, Mr. Stacey was appointed Resident Tutor and Governor of the institution, in 1863, and he held that responsible office till the year 1876, doing all the teaching requisite save for only one year, 1863-64, when he was assisted by the Rev. Samuel Hulme.

In the year 1864, Mr. Stacey received from the Ohio Wesleyan University in America, the honorary degree of S.T.D., or, as it is Anglicised, Doctor of Divinity, which was spontaneously conferred in acknowledgment of the literary ability manifested in his first published works. He had been the English correspondent of one of the *Christian Advocates* in America, then under the editorial management of the Rev. Dr. E. Thomson, afterwards made Bishop. Through that medium Mr. Stacey became acquainted with the saintly Bishop Janes and the eloquent Dr. John P. Durbin. For those introductions it is believed Dr. Stacey was in the first instance indebted to the Rev William

Arthur, M.A. Dr. Stacey has been twice President of the Conference, first at Hanley in 1860, secondly at Halifax in 1881. When the doctor's degree was first received by Mr. Stacey, he was not disposed to use it, as at that time it was an honor of a more doubtful significance than now, and it was some time before he used it, as it was not then, and is not now, in accordance with his own taste. Had he been consulted in the matter, he has been known to say, he would have preferred the arts degree,—that of M.A., for example, being more congruous, and in every way better suited to his own inclination and pursuits. That degree he could easily have won by his own scholarship, had opportunity been given him, even in an English University.

Dr. Stacey retired from the office of College Principal in 1876, but continued for two years more in connection with the Institution, taking classes in the Greek New Testament, logic, and philosophy. In 1879, on the resignation of that office by the Rev. Samuel Hulme, Dr. Stacey was again appointed General Missionary Secretary, which office he continues to hold. In 1870, he was invited to preach one of the official sermons before the Wesleyan Missionary Society in London, and thus came into what was to him most gratifying and declared fraternity with the parent society of Methodism. Since then he has been privileged to preach for the same society at their district anniversaries in Leeds, Manchester, and Birmingham. He has, personally, always been in kindly fellowship with Wesleyan ministers, and has made no secret of his desire that their Connexional association were closer than it is to the parent society. Dr. Stacey, like Dr. Cooke, would cheerfully make some sacrifice, if required, to promote a union with the two bodies; but there are others amongst the New Connexion who are less friendly to union; the feeling in the direction of union is growing every year, and a more frequent interchange of ministers in each other's pulpits will promote that long-desired object.

Amongst the chief felicities of his life is, doubtless, Dr. Stacey's close connection with his endeared friend, Mr. Mark Firth, in founding the Firth College, in the centre of the town of Sheffield. He has the honor of being one of the trustees of the College, and a member of the Council for life. He had also a large part in originating some other noble acts initiated by Mr. Thomas Firth, though

carried into successful operation by his beloved brother, Mark Firth. These were events and circumstances not connected with the ministry of Dr. Stacey; but his ministry led to the conferring of these distinguishing privileges upon him, and indicated his worthiness of the honor implied.

Dr. Stacey was one of the representative presidents at the First Ecumenical Methodist Conference, held in City Road Chapel, in September, 1881. Having been the President at the New Connexion Conference four weeks previously, he was appointed chairman of the Ecumenical Conference on the third day, 10th September, when the Evangelical Agencies of Methodism were considered. The Rev. John P. Newman, LL.D., of New York, in the afternoon read an address on "Scriptural Holiness, and the Special Fitness of Methodist Means of Grace to Promote it." The invited address, in response to that of Dr. Newman, was delivered by Dr. Stacey from the chair he occupied as president that day. It may be remarked here, that the chair used each day at that Conference, was the one which belonged to the Rev. John Wesley, which is kept in his house, and on which he sat on the afternoon of the day previous to his death. Dr. Stacey's address occupies three pages in the official report of the Conference.

As an author, Dr. Stacey has not been idle; his works are not numerous, but they prove how thoroughly he has mastered the subjects on which he has written, and his books have been appreciated by scholarly men and theologians. His first was on "The Christian Sacraments;" that was followed by "The Church and the Age;" "A Prince in Israel; or, Sketches of the Life of John Ridgway, Esq., with Portrait;" "The Christian Pastor and Teacher." Besides these, he has written and published papers on "The Higher Christian Life;" "The Eucharist;" "Memorials" of the Rev. John Hilton, Rev. Charles J. Donald, Thomas Firth, and Mark Firth; including Sermons and Biographies. In addition to these, he has written a considerable number of single sermons, which have been printed, and various magazine articles, which would, if collected together, make a respectable volume of miscellaneous theological works.

James Maughan.

[*Born*, 1826 : *Entered the Ministry*, 1847 : *Died*, 1871.]

AUSTRALIA is a magnificent country, and Adelaide is one of its very prosperous cities. Methodists found their way there soon after the city was founded, first the Wesleyans or parent society, then the Bible Christians. Both these bodies took firm hold of the people, and have now churches established at Adelaide of good standing and great influence ; and as there is no State religion in the colony, they succeed best who most thoroughly adapt themselves to the condition of the people. In 1862, the Methodist New Connexion resolved to establish a Mission in Australia, and one of the most heroic, energetic, intelligent, and self-sacrificing of their ministers offered himself for the pioneering. Bold, courageous, and untiring in his zeal for God, and in his efforts to win souls and instruct his hearers religiously, morally, and intellectually, he began his labours with a devotion never surpassed, burning life's candle at both ends as long as it would burn, till utter exhaustion terminated a most valuable and earnest career, at the early age of forty-five,—a real hero of the cross, who laid all his powers of body and mind on God's altar. Had he been spared, the Mission might have prospered and spread, but his premature death seemed to have paralysed the work. He began the cause in Adelaide in December, 1862, with ten members ; fourteen months afterwards there were eighty members; eleven years after

that the members were only sixty-seven; and in 1884 they were only eighty-two. The following is but a brief record of the life of the founder of that Mission.

James Maughan was born 25th October, 1826, at Hepburn, near Newcastle-on-Tyne, and was baptised at Yarrow, once the home of the venerable Bede. He never knew his father, who died shortly before James was born, but he had a pious and careful mother, who, in her second marriage, found a husband who was kind to her children. His education was begun in the village school, and was scanty enough, but at the age of eight, the self-reliance of the boy prompted him to leave school and go to work to try to earn his living. At the age of twelve, he had the advantage of studying at a clergyman's private school, though only for a year, and when he resumed work, he spent his evenings at a night-school to satisfy his thirst for knowledge. At fourteen he began to develop mechanical genius in this way: his father lent him his watch; seated at the sea-side he looked at the works, wondered why it ticked; he began to take out the screws to understand the mechanism, but trying to put it together he could not find the place for all the wheels. He unscrewed, and tried again and again till every wheel was placed, and the watch ticked once more. That was knowledge gained—self-knowledge—which had cost him so much to learn; he resolved not to forget it, so announced himself as clock and watch-cleaner, and in that capacity served the whole of the villagers.

The success of that experiment gave him great courage and some influence, so that at sixteen, he was appointed master of the village school, and his diligence and energy opened to him fresh spheres of usefulness. For two years he had neglected religion, kept company with Sabbath-breakers, and often had feelings of anguish at his conduct. In 1842, the Rev. Andrew Lynn was stationed at Newcastle; a revival broke out, young men were saved, and they invited their companions to the house of God, and James Maughan was persuaded to attend a love-feast. It was a time of the Holy Spirit's presence and power. Young Maughan saw himself a sinner, came to Christ, and was accepted by Him. Conversion with him was a reality, he knew that he was saved, and he made no secret of the change he had experienced. His

thoughts and desires took an entirely new turn; his Bible and prayer occupied much time, but religious difficulties presented themselves to his mind; these he put down on paper as they occurred to him, and he read his questions and opened his mind frequently to the Rev. William Cooke, another New Connexion minister, then residing in the locality. Pastor and pupil formed an attachment to each other which continued till severed by death; they have both met in heaven.

Encouraged by the kind instruction he received from Mr. Cooke, he began to write his thoughts on various passages of Scripture, at seventeen, and these exhibited so much intelligence, that, at eighteen he was persuaded to begin to preach. At the same time his duties as parish schoolmaster brought him in contact with the clergyman, who soon discovered in him qualities of mind which were so much appreciated, that shortly afterwards the clergyman offered to pay his expenses at the university, if he would consent to go and study for the ministry of the Church of England. Here was a crucial test; he prayed to God for direction; he took the advice of Mr. Cooke, and others of his Methodist friends, and after the most careful consideration, he resolved to decline the proffered kindness, and remain a Methodist. In making that choice, James Maughan displayed that high principle and inflexible decision of character, which is worthy of imitation. He was no trimmer, no self-seeker, no time-server; he got his religion amongst the Methodists, and he felt bound by gratitude and obligation to give to it his life and labors at all costs. At that time he had no idea of entering the ministry; he was satisfied with his position, and cheerful prospects were opening to him.

In the year 1847 he completed his majority, and his income from various sources had reached £100 per annum. At that time another testing of his principles gave him some anxiety. The Rev. J. Tate, a young minister stationed at Mossley, was compelled by illness to retire from his work, and James Maughan was requested by the Connexional authorities to supply his place; the salary of a single preacher then was only £60. At first he declined the offer, not on account of income—that did not weigh with him—but from a fear of inability and inexperience. After repeated solicitations, the love of Christ inspiring him with the love of souls, he accepted the appoint-

ment and went to Mossley, and entered very earnestly upon the work: his first holiday came in 1848. After three days spent with his relatives and friends, he returned to his ministerial duty, and the Conference, having received him on probation as an itinerant preacher, appointed him to Bradford, Yorkshire, to reside at Otley. During the year of his residence there, a revival of religion resulted in the addition of fifty-four members in the Otley side of the circuit. In 1849, he labored under the Rev. John Addyman for one year, at Macclesfield, where he left with an increase of members; and in 1850 was removed to Derby, where a larger increase of members was the reward of their labors. In 1851 he was stationed, under the Rev. James Henshaw, at Dewsbury, his residence being at Batley. The spiritual indifference of the people, and the extent to which drunkenness prevailed, deeply impressed the mind of Mr. Maughan, and he wrote and put in circulation a very earnest and stirring appeal against those evils, and he had a house-to-house visitation instituted to invite the people to the house of God. At the Conference of 1851, he was received into full connexion and ordained, giving at the same time a full, clear, and interesting statement of his conversion, and the steps by which he was gradually led into the ministry.

Having been a preacher nearly six years, during which period he had manifested in various places more than ordinary ability and usefulness, another test was put upon him by appointing him to the London circuit. Their cause in the metropolis in 1852 consisted of only three chapels and 117 members. Discouraging circumstances met him at every society, the members were poor, the chapels small and dirty, and not in proper repair. In North London there were only twelve members in society, but one of them, Richard Barford, a Guardian Representative, of Islington, had as large a heart and as open a purse as James Maughan had resolute ideas of improvement and progress. A new chapel was resolved upon in Britannia Fields, and that chapel still stands as the monument to the joint memory of Richard Barford and James Maughan; Brunswick Chapel was beautified, and the society nearly doubled, and during the two years of Mr. Maughan's stay in London, he did noble service, and made many friends who were true to the end. One result of his labors in the

metropolis was, Mr. Edward Harris Rabbits and Mr. Joseph Love each began to give £200 per annum towards the erection of new chapels, eight of which have since been erected. There are now three New Connexion circuits and nine preachers in London. Mr. Maughan was married in 1854, to Miss Catherine Moss, of Stockport, and that year he was stationed at Leeds, where a good report of his labors had gone before him, and he received a real Methodist welcome. There he had two excellent men as colleagues, and through their efforts and the liberality of the friends, Woodhouse Lane Chapel was erected. At Leeds, Mr. Maughan found mental leanness amongst the young men, and in addition to his pastoral duties, he formed a class of seventy young men whom he met weekly, and commenced those valuable intellectual and scientific, and theological lectures, which he continued in each of his subsequent circuits; he organised also a Young Men's Temperance Society.

Dudley was the next circuit to which Mr. Maughan was appointed. There he remained three years; he established a Band of Hope in the Sunday school, and held fortnightly meetings, at which he delivered instructive addresses. He greatly assisted the effort to erect a new Sunday school in connection with Wesley Chapel, and left the circuit with an increase of thirty-five members. In 1859, Mrs. Maughan's health was not good, and a warmer temperature was recommended, so Bristol was named as his circuit. This he at first declined, being merely a personal favor; but when he received from the Missionary Committee a call to go to Bristol, he thankfully accepted the invitation. The prevalence of religious indifference quickened the inventive faculties of Mr. Maughan, and he promptly adapted his labors to the circumstances that were around him, finding in Mr. James Phillips, of Castle Green, an encouraging lay helper. He resolved on giving a series of discourses on Sunday evenings under popular titles, something after those used by Bunyan and other Puritans. Some thought them grotesque and irreverent. He announced them by handbills widely distributed, and they succeeded in filling the chapel. He gave another series, on four evenings each week, on rural and social topics, with such titles as "A Struggle for Life," "The Effects of the Frost," "Problems in Arithmetic," "The Rival Candidates," "The Tears and Joys of

Angels," "A Fellowship Meeting," "The Great Comet," "Lessons from the Late Fire," and on other popular passing events of the day. He also gave a series of 120 discourses or lectures on the first chapter of Genesis, in which he combined theology and science. In addition to all this, he gathered a band of one hundred young men, to whom he gave weekly lectures on theology and science. It was during Mr. Maughan's stay in Bristol that the writer of these pages became personally acquainted with him, and the subjects which brought about their meeting were continued by correspondence; Methodist union was the principal topic of consideration, a subject which deeply interested Mr. Maughan, and his mind was very deeply pained when, in 1869-70, the attempt made to unite the Bible Christians with the New Connexion proved a failure. He was most earnest in advocating union, and nothing distressed him so much as failure in any enterprise on which he entered. Considering how much had been said and written on the subject, he had anticipated a more satisfactory result.

During the third year of Mr. Maughan's stay at Bristol, the Missionary Committee, acting on the advice of the Conference, resolved to commence a Mission in Australia, a work which had for some years been carefully considered, and Mr. Maughan was requested to be the pioneer missionary. Believing the call of the Church to be the call of God, he accepted the responsibility without a murmur or hesitation. At Bristol the holy enterprise was religiously inaugurated, when 500 persons took tea together, and Mr. James Phillips presided at the public meeting, 12th May, 1862. His Bristol friends presented him with some valuable philosophical instruments and apparatus in token of their affection, and ten days afterwards he sailed from Liverpool with his family, and arrived at Melbourne 1st September. His wife was ill nearly all the voyage, and when asked at Cork if she would go on shore and stay, she said: "No, I am suffering in God's cause, and will die and go to heaven, rather than go back." That was like her husband—giving up all for Christ. On board ship Mr. Maughan was chaplain, lecturer, teacher of the children, and friend of all the 493 passengers on board: they gave him a handsome present before leaving the steamer. Landing at Melbourne, he found friends immediately, and a real English welcome; but after visiting several places around

Melbourne, he started to Adelaide, 500 miles distant, hoping to find there a more promising field of toil. The capital of South Australia had then only 18,000 persons as its population, but amongst them he soon found a few of their members from England, and on 21st December, he formed the first society in the colony, with ten members. In January, a public tea-meeting was held to give Mr. Maughan and the New Connexion, which he represented, a Christian welcome to the colony: at that meeting he told the people his mission was to the whole colony, not to the South only. His premature death has limited their services to the two cities of Adelaide and Melbourne; and so disastrous was the early death of the founder of the Mission, there were fewer members in society at Adelaide twenty years afterwards than Mr. Maughan had gathered in fourteeen months. At that time he wrote to England to say the members were eighty, being eight times as many as he began with in 1862; in 1883 they were only sixty-seven, and in 1884 eighty-two.

Believing in the influence of young men, Mr. Maughan gathered a class of young men, to whom he gave a series of weekly lectures on philosophical and scientific subjects, from February to May. These were popular; they introduced him to the literary men of the city; he was elected a member of the Adelaide Philosophical Society, and the Governor of the colony, and the Bishop of the diocese, honored him with their company. As earnest in his ministerial work as he was in his scientific and intellectual, the largest preaching room they could hire was soon filled, and a movement set on foot for a new chapel, towards which the Adelaide people raised £1808, and a request was sent to England for a missionary to be sent to Melbourne. The new chapel was opened a year after the commencement of his ministry there. This success was largely owing to Mr. and Mrs. Maughan spending ten or twelve hours every Monday in house-to-house pastoral visitation. Mr. Maughan's home had been small, damp, and very inconvenient, yet its rent was £70 per annum. His health was injured by the damp, and a new mission-house became an urgent necessity; this was erected at a cost of £1000, but that did not stay the progress of disease, nor did the latter retard his energy in his work. The people raised £200 in the year for the minister's salary, of which £100 had to

be paid for rent of the new house. In 1866, Mr. Maughan delivered lectures against a rash prophetical theorist in the colony.

Failing health, arduous duties in no way abated, added to severe commercial depression, darkened the bright prospect which had cheered the pioneer missionary. During the year 1866, the Church had raised and expended over £1100 on the Adelaide society, but the debt on the chapel was £2500; yet he was not discouraged, and in May, 1867, a small new chapel was commenced at Hope Valley. In that year he delivered lectures against Phrenology. In 1868 he was encouraged by the help of Mr. Merriman as a colleague; but he suffered so much from heart-disease and other causes,—the result of overwork, and the effects of the damp house,—a journey to England became a necessity, and in April, 1869, he accompanied his friend, the Rev. James Way, to their native land. He only took twenty minutes to prepare for a voyage to England, where he had a most hearty welcome; travelled all over the Connexion, preaching, speaking, and lecturing, and met the Rev. John Innocent from China. The Conference of 1870, in a resolution, spoke most highly of himself and his work, and on 9th August he sailed again to Australia; but he carried the seeds of disease with him. He had a joyous reception in Adelaide, and began to work with his usual energy. This he continued for three months, preaching, lecturing, and visiting, till he was unable even to walk. To work for the Master was his delight, and on Sunday, 19th February, he preached on the dogma of Purgatory to a crowded audience; that was his last service on earth. He lingered on in great weakness a little over a fortnight, showing the same intense interest in the concerns of the Church. He repeated verses of several hymns, the last being, "We sing of the realms of the blest;" and when unable to do more, he asked, "What will it be to be there?"—then, gently as a zephyr, his spirit fled to heaven, 8th March, 1871, aged forty-four years. Fifteen ministers in Adelaide attended his funeral; thus was this "Man of all Work" gathered to his fathers. Dr. William Cooke wrote and published "Memoirs of his Life."

Charles Dewick Ward, D.D., S.T.D.

[*Born*, 1829 : *Entered the Ministry*, 1850 : *Still Living.*]

MANY a boy has caught an inspiration from the romances of the past. Sherwood Forest, in the county of Nottingham, has for ages past enkindled lively memories in multitudes of young minds, by reason of the recorded exploits of Robin Hood and Little John. That extensive forest is a very wilderness of the beauties and extravagances of nature. Some of the wildest and some of the prettiest woodland scenery may be found there. Day by day, for days and weeks, the forest presents to the visitor an ever-varying prospect; and to a mind capable of seeing God in nature, there God's works may be seen in their wildest luxuriance, and most enchanting beauty. In that locality, and with those surroundings, the subject of the present sketch was born and brought up.

Charles Dewick Ward—the son of an excellent Methodist local preacher and schoolmaster, was born on 1st March, 1829, at Hucknall, near Nottingham, the village where Lord Byron, the poet, and his daughter, the Countess of Lovelace, are buried. This is close by Newstead Abbey, Byron's patrimonial estate, and around which cluster some romantic and interesting literary and social associations, sketched by facile pens fifty years ago, when Charles D. Ward was in his early boyhood. Mary Chaworth, Henry Kirke White, the poet, the burning of Nottingham Castle, and the career of Byron, each had its influence on

the locality where Charles D. Ward entered upon life. A Waterloo celebrity, Colonel R. Wildman, a genial and hospitable gentleman, often kept open house at Newstead Abbey half-a-century since; and "The Dukeries," hard by, made the locality famous for aristocratic company. Regardless of those worldly surroundings, Methodism flourished in the village of Hucknall, and in other places around. The Wesleyan Methodists had a strong cause at Nottingham, and the New Connexion also took deep root in that town from its very origin. It was one of the first places visited by the Rev. Alexander Kilham; it was the head of a circuit in 1797, when the Connexion was founded, with Robert Hall as the lay representative to the first Conference, and J. Grundell and J. Revill as the first ministers. The preachers stationed at Nottingham in 1798 were Alexander Kilham and G. Matthewson; and there Mr. Kilham died and was buried before the end of the year.

The father and mother of Charles D. Ward were helps meet for each other, whose pure, bright, cheerful, and holy consistent lives made religion in their home something to be admired and commended—"a thing of beauty" which was a source of joy to all within their home, and those who dwelt around them. Mr. Ward was a pious, intelligent, and highly educated man, who had made the best use of the advantages offered to him; and he took pains to train his son in learning lessons not only from books in his own school, but also from God's great Book of Nature, thus arousing and quickening dormant faculties in the mind by observation in his constant walks abroad. Mrs. Ward tried to keep religion the foremost thought in the mind of her son, that it might grow with his growth; the Sabbath was ever a day of sacred delight, its strict observance being in no sense a hardship, even though it included attendance at the chapel twice, and at the village church once, every Lord's Day. Dulness and austerity were alike unknown; home and the house of God had both a degree of sacredness about them all day long on Sunday, and with such training, religion became part of his daily life, and it soon became to him the source of his chief joy. From childhood Charles knew and loved the Holy Scriptures, being well able to read the Bible at four years of age; and at that early age, he often took his Bible into some quiet place, where he could read and be alone with Jesus. It may correctly be said of him as is

recorded of Timothy, "From a child thou hast known the Holy Scriptures," which he found able to make him wise unto salvation. What a source of happiness for him is the fact that his venerable mother still lives, in her eighty-sixth year, hale, intelligent, cheerful, active, and useful in her home, having lived to see her son enter the itinerant ministry of Methodism, become the superintendent of a circuit, the chairman of a district, the President of the Conference, the Connexional Editor and Book-Steward, and an official in the first Methodist Ecumenical Conference.

Into the details of Charles D. Ward's early Christian career it is not needful further to enter. He served the church of his choice in his early years, often journeying with his father to his Sabbath appointments as a local preacher, and when sixteen years old, he also entered upon the same work, and performed it with great acceptance to the people, so that before he came of age, steps were taken for his entrance into the itinerant ministry. On the day of his majority, he went as a supply to Shrewsbury; he was accepted on probation at the Leeds Conference, 1850, and appointed under the Rev. Thomas Ridge to the Chester circuit, one of great extent, with constant and long journeys on foot. The out-door exercise was conducive to health, and was a needed preparation for the diligence with which he had to cultivate his mind at every convenient opportunity. At the end of the year, although only a young man of twenty-two, he was sent to Stafford, another laborious circuit, and being the only preacher, he had at that early period of his ministry to take charge of the circuit; the Rev. J. Hilton was there also, but as a supernumerary. At the Conference of 1852, he was appointed, under the Rev. W. Baggaly, the second of four preachers at Liverpool, two of them being supernumeraries. The last year of his probation was spent at Leeds, under the Rev. Philip James Wright. The circuit was a large and important one, and Mr. Ward was the third of five preachers, two of whom had retired from the active work; it was a very useful sphere for acquiring information, and the stores of book literature he found there were very helpful to him in his studies. Four successive circuits he had been appointed to during his probation, and that being ended, he began to assert his claim to a longer location in a circuit.

At the Halifax Conference of 1854, the Rev. Charles D. Ward was received into full connexion, and subsequently ordained. This occasion was one of deep interest and importance, both to the young minister and his pious parents, and he afresh consecrated himself and all his energies to the service of God. In 1854, he was appointed, under the Rev. Samuel Hulme, the second preacher to the Manchester South circuit, in which he lived as near neighbor to the learned and judicious Rev. Thomas Allin, whose company he found to be a source of instruction and delight. The venerable William Shuttleworth was also a located minister there. Mr. Ward remained three years at Manchester, the two latter under the Rev. Thomas Mills. In 1857, the Conference appointed him to the Hanley circuit, Staffordshire Potteries. There he remained three years also, the first being with the Rev. Samuel Hulme, and the succeeding ones with the Rev. Alexander M'Curdy; two junior preachers were also in the circuit, which was a large and very important one, Hanley having been one of their circuits from the origin of the Connexion. Mr. Ward's acceptance as a preacher in the Potteries secured for him a second appointment of three years, and he was, in 1860, after being only ten years in the ministry, made the superintendent of the Longton circuit, having two junior and a supernumerary preacher associated with him; and during his third year there, the Rev. Thomas Allin again located himself in Mr. Ward's circuit.

Hurst was the next circuit which Mr. Ward was appointed to superintend, in the years 1863-64. Removing from there at the Conference of 1865, he was located at Huddersfield, the first of four preachers, and had heavy responsibilities in managing so large a circuit. He continued there three years, doing heroic work, and giving great satisfaction to his brethren both in the circuit and in the district. The Longton Conference of 1868 appointed Mr. Ward to the Bradford circuit, with Mr. E. Wainman as his colleague. There he remained three years, changing his colleague for Mr. W. Eddon, after the first year. At the Nottingham Conference, 1871, Mr. Ward had the joy of witnessing the election of his dear father as a Guardian Representative of the Connexion, a permanent lay member of the Conference. At the same time his son was appointed the superintendent of the Sheffield West circuit, where he found the venerable Charles J. Donald and the

Rev. J. Flather on the retired list of preachers, but both able to render important service to the Connexion. Three years Mr. Ward remained at Sheffield, where he found some of the most devoted servants of God and Methodism. During the third year of his location at Sheffield, Mr. Ward was appointed chairman of the district, which office he continued to hold whilst he remained in the active work of the itinerancy. In 1874, he was stationed in the Halifax South circuit, with his former colleague, W. Yeoman, again associated with him, and A. Leach. He remained there only two years; in 1876, he was appointed again to Leeds, where he had finished his probation nearly a quarter of a century previously. At the Conference of 1876, he was chosen President, and he remained at Leeds until he was appointed a Connexional official.

There is but little variety in the occupation of an itinerant Methodist preacher, the duties of one being very much the duties of each and all; what there is of diversity consists largely of the individuality of each mind. There is, however, a marked difference in the results of their labors. To some, the want of conversions is a source of daily anxiety and prayer; to others, the cultivation of the intellect takes the foremost place; whilst a third excels in statistics and finance; and a fourth is constantly aiming at material progress, the erection of new chapels, or schools, or parsonages. That minister is most generally and most uniformly welcomed who combines all these peculiarities of mind and disposition. This may be said to have been a feature in the success of the itinerant life of the Rev. Charles D. Ward. The work of conversion has always been one of primary importance in his ministry; he has valued literature, not only for its own sake, and the pleasures derived from it, but he has given great encouragement to it in his various circuits; and one enduring evidence of that is the fact that, during the year he was President of the Conference, he had the honorary degree of Doctor in Divinity conferred upon him—at the recommendation of Dr. E. Ryerson—by the Victoria University, in Cobourg, Canada. Subsequently, as a graduate of Ohio Wesleyan University, he received the diploma of S.T.D. (*Sacræ Theologiæ Doctoris*). In the matter of statistics and chapel building, Dr. Ward has a good report amongst his brethren. He had been a diligent and faithful pastor, and an able administrator of the laws of the Connexion

for thirty years; and when the Rev. John Hudston resigned the office of Editor and Book-Steward in 1880, Dr. Ward was appointed his successor: that position he still holds.

The Conference of 1881 had under its consideration the question of the holding of the first Methodist Ecumenical Conference, to consist of representatives of all the branches of Methodism in the world; the New Connexion was represented by six ministers and six laymen, the chief men in the body. One of the ministers was Dr. Ward, who was chosen, with two other Methodist editors, and Mr. Robert W. Perks, as the editors of the official report of the entire proceedings of the Conference, Dr. Ward being placed first on the list. He did not take any part in addressing the Conference, but did important work in preparing a correct record of the deliberations.

At the Conference of 1882, the question of the continuance of the Society's Missions in the colony of Australia was fully considered. The Mission was originated by the Rev. James Maughan, under most favorable circumstances. For ten years since his death there had been little progress, but two missionaries had been sustained there—the Rev. M. J. Birks and the Rev. T. Masterman—at considerable cost to England. The Conference of 1882 sent out Dr. Ward to Australia, to gather up all information possible as to the condition of the two churches there, the property, and the prospects for the New Connexion in the colony. The journey was undertaken, and Dr. Ward returned to England in time to report the result of his inquiries and observations to the Conference of 1883. His report is a luminous document, printed in the *Connexional Magazine*, and for which he had a hearty welcome home, and a sincere vote of thanks of the Conference. He reported the desirability of continuing the Mission, with newly-appointed ministerial agents, and with the near prospect of the two societies becoming self-supporting. The writer of this record was in the Sheffield Conference when the two new ministers—Messrs Gratton and W. Shaw—were chosen and accepted for that work. Dr. Ward rendered most valuable service to the body by the sacrifice he made, not only by the two long journeys and absence from home, but also by his public services,—preaching and speaking in various Christian churches in Australia. The late venerable Dr. William Cooke carried on Dr. Ward's editorial

duties in London during his absence on this special service. Already there is a very gratifying amount of progress reported by the new missionary agents in Australia.

The work of the Book-Room, which Dr. Ward has to direct, is also manifesting healthful signs in improved circulation of magazines, and in the profits realised by that agency. In 1880, the profits reported were £243, at the Conference when he was appointed; in 1882, they were £255; in 1883, £279; and in 1884, £296. Dr. Ward has not distinguished himself by the use of his pen as an author, but as a contributor to the pages of the magazines of the body, his pen is seldom idle; nearly every monthly issue contains one article, or more, by its editor, though often either without signature, or under a *nom-de-plume.*

For many years he has sustained, by annual appointment of Conference, the offices of Treasurer to the Auxiliary Fund and to the Paternal Fund. His unselfish, economical, and genial management has done much to prosper and popularise these funds; by no services, perhaps, has Dr. Ward given greater satisfaction to his ministerial brethren than by this, in which, for their sakes, he takes manifest delight. He persistently declines to accept any remuneration whatever for the large amount of careful labor imposed, while his "reports," usually so dry and dull, are looked forward to as quite a relief and a joy in the Conference.

In appearance, Dr. Ward looks many years younger than he is. Unlike most men in this feverish, go-ahead, intense age, he retains the freshness, as well as the vigor and soundness, of early manhood. Evidently his strength is "renewed" like the eagle's!

John Ridgway.

[*Born*, 1786 : *Died*, 1860.]

POTTERS are a class of men of very ancient origin; they were in existence in patriarchal times, and are honorably mentioned by the old prophets; but potters have not much record as preachers. As a Methodist lay preacher, the subject of this sketch has a fair and respectable reputation, which extended over a wide area for many years, and he diligently kept all his preaching appointments, even when raised to civil distinction, when magistrates would attend his ministry in small village chapels.

John Ridgway was the son of a distinguished potter, and was born at Hanley, Stafford, 1st February, 1786. He was the eldest son of the family, inherited a strong constitution, and developed a mind and body of great vigor and energy. Blest with a thoroughly Christian home, all his surroundings pointed in the direction of purity, intelligence, and godliness. He had a good education, and his home was abundantly supplied with comfort. Fond of adventure, at school he had several narrow escapes from instant death; once when bird-nesting, once in the river Trent, and once by being suspended on a hook when falling. Busy and buoyant in his school-days, he was so also when, at the age of fifteen, he commenced at the lowest grade to learn the potter's art. His diligence was rewarded by his acquiring a full mastery of all the details of the art; and the porcelain productions of

Mr. Ridgway's works obtained great celebrity, and ultimately secured the distinction of his being appointed Potter to the Queen. The firm had very honorable mention in the Fine Art Catalogue of the Great Exhibition of 1851, and its reputation has been continued. When he retired from business in 1858, a valuable testimonial was presented to him by the trade generally; the money portion of it he immediately consecrated to the founding of a scholarship in connection with the School of Design, with the purpose of improving the trade. His own workpeople gave him a magnificent Bible as their testimonial.

When the Methodist New Connexion was formed, John Ridgway was a youth of eleven years, and at his father's house, several of those who took the lead in its formation often met for consultation. Brought up as Methodists in Mr. Wesley's Connexion, the Hanley society unanimously requested the Conference to permit them to have the sacraments from their own preachers: the request was refused, and the consequence was they separated, and formed a part of the new organisation, on a more liberal basis, in 1797. Often that youth was present at the deliberations in his father's home; he knew that strife was going on, and asking its meaning, he took the side of the oppressed, and whilst receiving instruction, he was learning the value of liberty. Soon afterwards he joined the society, and from such men as Mr. Kilham, Mr. Thom, Mr. Grundell, and Mr. S. Smith, he learned those principles of liberty which he studied and developed during all his public life.

About the time he came of age, he was sent as a representative to the annual Conference, where he manifested such deep interest in the affairs of the Connexion, that he held some office which entitled him to be at the Conference nearly every year to the end of his life. He soon gave evidence of a mastery of all the details of the Connexional agencies; he discovered weak places and suggested remedies; he studied all the rules and regulations of the body, and was foremost in proposals for their improvement. The resolutions considered and accepted by successive Conferences were mostly drawn up by him; his brain and pen were seldom at rest when new plans were required to meet new emergencies; pen, tongue, and purse were all devoted with unsparing freedom, to promote the welfare of the Connexion he loved so well, and so truly.

He was a man of the most cheerful disposition, with many touches of humor in his speech. One Sunday he was driving to a preaching appointment, and was entitled to pass through the toll-gate free; but the country-woman in charge said, "You 've too merry a face to be a parson!" He was ever popular as a preacher, and thought preaching a privilege and honor. He was widely known as the chairman of public meetings, and for many years he presided at the annual Conference Tea-meeting, the largest gathering in the Connexion. He was once taunted with being a Methodist, when he cheerfully replied that he was "choosing his companions for eternity."

In 1822, he spent four months in America, promoting business, but devoting much of his time to visiting hospitals, prisons, asylums, schools, colleges, and various philanthropic institutions. He was a generous supporter of such institutions, and for many years he had a regular list of poor pensioners, some of whom shared his bounty after his death. He was a promoter of education; in politics, a leader of the Liberal party; an advocate of social reforms; and a true Christian philanthropist. His last service to the Church was to preside at a tea-meeting at Bethesda chapel, Hanley, 3rd December, 1860. Having smilingly said good-bye to the people, he walked home to Cauldon Place, Hanley, took his chair, and before his supper could be brought in, his spirit had soared on high. He lived so near to God on earth, when the end came, he had not far to go to heaven. He had nearly completed seventy-four years.

Mark Firth, J.P.

[*Born*, 1819 : *Died*, 1880.]

MARK FIRTH was a man as extensively known and as much loved in Sheffield, during the latter half of the nineteenth century, as James Montgomery was known and loved in that town during the former half of the same century. Perhaps no town in England has witnessed such manifestations of affectionate sorrow as Sheffield did when both those distinguished Christian men died. It is believed that one hundred thousand persons attended to witness the funeral of both those philanthropists. When Mark Firth died, it seemed as if the people staggered beneath a blow of surprise and calamity, from which they could not recover. Even the Prince of Wales and Prince Leopold, and other distinguished persons in the State, once his guests, and witnesses of his benefactions, sent telegrams of kindly inquiry and sympathy with his family.

Mark Firth was born of honest, industrious, and godly Methodist parents, in Sheffield, 25th April, 1819. His father, Thomas Firth, who died in 1848, was first a hard-working man, and brought up his two sons, Mark and Thomas, to habits of industry and handicraft. When his sons had become skilful and devoted to their calling, they originated a steel-manufacturing business, as Thomas Firth & Sons, placing their father's name at the head of the firm. They commenced in 1845, with six workmen, and both the sons evinced rare business

ability. Under the energetic management of Mark, the firm added one department to another, and extended its commercial relations, till it became one of the most prosperous in Sheffield, employing in busy times from 1500 to 2000 hands. The business grew with a rapidity which was amazing, and when asked why their success was so great, Mark would answer that business to him was a pleasure, and he daily prayed to God to help him in it, and he believed that God answered his prayer. One rule of the firm was, they must have good work, the best that could be produced, and they were ever ready to pay a good price for it. They set up the most ample and costly machinery, and took the largest contracts in the market. They were large manufacturers of crinoline steel, when the demand for that article was so great; but their chief contracts were for steel guns and rifle-barrels, against the advocates for armor-plated vessels: the heavier the plates used, the stronger and more penetrating they made their steel guns and shot. They had the most powerful steam-hammer in the world, and forged a few of the 100-ton guns now fitted to the world-famed ironclads used in the ordnance of England, France, and Italy. They forged all the 80-ton guns.

A walk through Woolwich Arsenal will show the brand of "Firth" on nearly all the steel implements of war now in use. It was by Mark Firth's skill, industry, and tact, his sterling upright principles (for religion lay at the centre of his nature and life), his far-sightedness, his anticipation of the future wants of men and nations, and by his production of a thoroughly good and reliable article, surpassing any other make at home or abroad, that this merchant prince and benevolent manufacturer accumulated the vast wealth, which enabled him to build his own costly and elegant mansion,—known as Oakbrook, Sheffield,—in which he entertained in 1875, with princely generosity, both the Prince and Princess of Wales; and again, in 1880, H.R.H. the Prince Leopold. And not that only, but his large-hearted generosity led to his building and endowing a splendid pile of thirty-six almshouses; to his giving to his townsmen a Public Park of thirty-five acres; and for the aspiring and studious young men of the town, providing, in the most generous manner, the means of higher education and university culture, in the magnificent Firth College.

Having the great advantage of godly parents, a religious home, and pious culture, Mark Firth from childhood feared God, loved his Bible, and took pleasure in attending the worship of God in the chapels of the Methodist New Connexion in Sheffield. He became a Sunday-school teacher, and held the office for many years. Sunday morning at six o'clock found him regularly at the prayer-meeting; and he has often said, that those were to him really good and happy days. He joined the society in his youth, and for forty years retained his membership amongst the New Connexion, though in his last days he occasionally worshipped in St. John's Episcopal Church, that being near his own residence.

Mr. Firth was first married in 1842; in 1857 he married a second time, and several children survive to comfort their mother and to carry on the business. At the time of this marriage, the firm employed 500 men, and they spontaneously presented to him a costly and elegant epergne as a mark of their esteem. The business grew, and he never neglected it; but he found time to attend to all his religious duties, and especially to his duties as a townsman and a citizen. He was most honorably elected Mayor of Sheffield, in 1865, during his absence from the Council, being averse to public life; following that, in 1867, he was chosen Master Cutler of the town, and had the unprecedented honor of holding the office three years in succession. In 1869, he built and endowed thirty-six alms-houses for forty-eight persons, at a cost of £30,000. In 1870, he was appointed a Justice of the Peace for the borough; and afterwards he was made a County Magistrate. Again, in 1870, he was elected a Member of the Sheffield School Board, which office he held for nine years; he declined to be the Chairman, but was *Vice* to Sir John Brown. In 1873, he conceived the idea of giving a Public Park to the town, which was fully realised in 1875, when it was opened with great ceremony by the Prince and Princess of Wales. The cost of the thirty-five acres, and the laying out of the same, was £40,000. On that happy day, the townspeople, through the Prince of Wales, presented to Mr. Firth his portrait and other costly gifts, as a token of their intense love, admiration, and gratitude. Next followed the crowning gift of his life. Desiring for his fellow-townsmen all the advantages afforded by modern discovery and science, he resolved to

found in the town a high-class College in connection with the university. He gave £20,000 to secure the ground and to erect the edifice, and £5000 towards the endowment fund. Firth College was opened by Prince Leopold in January, 1880; that was a day never to be forgotten in Sheffield. Mark Firth pursued his daily vocations as usual during the year. On 15th November, he was reading a letter in his office, when he was seized with apoplexy, became unconscious, paralysis followed, and on 23rd November, 1880, that distinguished Christian philanthropist and humble Methodist was called to his rest in heaven, aged sixty-one years.

He was from early life a lover and generous supporter of Christian missions both at home and abroad; hence he was liberal in his gifts to the Primitive Methodists, who laboured chiefly amongst the working classes. Mr. Firth had an intense dislike to anything like priestism, and himself worked in trying to raise the social and religious condition of the industrious poor, by whom he was venerated and loved. He was for some years Treasurer to the Mission Fund of the New Connexion, taking that office when the Rev. James Stacey was first appointed Secretary. He was also a Guardian Representative of the New Connexion, which entitled him to attend each successive Conference of that body. Catholicity was a marked feature in his life and conduct, and one year he was the invited Chairman of the Wesleyan Home Missionary Anniversary, held in City Road Chapel, London.

He travelled much in Europe and America, and was a close and shrewd observer of all he saw. Though not himself pretending to intellectual attainments, yet for a man so much given to business, he was a tolerably large reader of books, especially historical and religious.